UNITED THEOLOGICAL SEMINARY

LOWERING THE BAR AND RAISING THE STANDARD

A LEADERSHIP DEVELOPMENT MODEL

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By
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...to my loving family: Sheila, Amber, Aaron and Angela who share with me the joy of serving Christ.

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DEDICATION

To my mother

Arah Wandah Beeson

for setting me on the path of all Christ followers,
that I might be one of those who spends and is spent in the
eternal cause of winning the lost and serving the Church
out of a love for the Savior

ABSTRACT

LOWERING THE BAR AND RAISING THE STANDARD

A LEADERSHIP DEVELOPMENT MODEL

by

R Mark Beeson

United Theological Seminary, 1996

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Rev. Tom Tumblin

This final document addresses the need for leadership development. Four steps for leadership development were developed and implemented in Granger Community Church United Methodist in Granger, Indiana. Strategies to vision, recruit, train and evaluate successful leaders were executed and assessed. Evaluations were verified through statistical data measuring the number of successful small group leaders in the church at the beginning and the end of the ministry model implementation. Learning experiences and vision communication were analyzed through surveys. These qualitative analysis instruments evaluated the model, proving successful leaders were given vision, recruited, trained and evaluated through this vision casting model.

TABLE OF CONTENTS

Acknowledgments

Dedication

List of Illustrations

List of Abbreviations

Chapter

1 Introduction 1
2 Vision 5
3 Context 18
4 Personality 31
5 Synthesis 48
6 Conclusion 72

Appendix

List of Illustrations

Figure	*Illustration*	*Page*
1	Waterson "maniac" cartoon	5
2	Larson "Theatre of Gods""cartoon	6
3	Larson "crossing the village" cartoon	8
4	Larson "chickens out" cartoon	9
5	Hall "fourth sermon" cartoon	9
6	Waterson "slave routine" cartoon	12
7	Koehler "Reverend Scottswell" cartoon	17
8	Larson "Ducks" cartoon	18
9	Larson "Inconvenience Store" cartoon	19
10	GCC Preliminary Site plan	20
11	Larson "Focus" cartoon	21
12	Waterson "Average household" cartoon	22
13	Hall "Repentence" cartoon	23
14	Hobart "Fun" cartoon	24
15	Larson "organize" cartoon	25
16	GCC Organizational Structure	26
17	Marlette "Prodigal son" cartoon	27
18	Marlette "Favorite Hymns" cartoon	29
19	Larson "Abdominal pains" cartoon	30
20	Waterson "I did it" cartoon	30
21	Koehler "pirate" cartoon	32
22	Larson "sheep" cartoon	33
23	Waterson "rain" cartoon	34
24	Waterson "Got an A" cartoon	34
25	Larson "Zogi" cartoon	35

List of Illustrations
page 2

Figure	*Illustration*	*Page*
26	McPherson "Lorraine" cartoon	39
27	Waterson "sunset" cartoon	40
28	Hall "Pastor Bradford" cartoon	41
29	Enthusiasn illustration	43
30	Waterson "safety check" cartoon	44
31	Waterson "school" cartoon	45
32	Waterson "baseball" cartoon	46
33	Where we are - where we are going illustration	49
34	Leadership Level One	52
35	Leadership Level Two	53
36	Leadership Level Three	54
37	Events for Leadership Momentum Graph	57
38	Leadership Level Four	60
39	Attila the Hun	63
40	Leadership Level Five	64
41	Leadership Pyramid	65
42	Prayer Mountain (Korea) graph	78
43	Turbo Group graph (after Korea)	84
44	Monthly Team Community graph	102

List of Abbreviations

B.S.R.N.	Bachelor of Science Registered Nurse
D. MIN	Doctor of Ministry
DISC	Dominance/Influencing of Others/Steadiness/Compliance (to their standards) Biblical Personal Profile
ENTP	Extroversion/Intuition/Thinking/Perceiving
GCC	Granger Community Church, United Methodist, Granger, Indiana
INTJ	Introversion/Intuition/Thinking/Judging
MAXWELL	John Maxwell, Director of Church Leadership, INJOY Life, California
PHM	Penn-Harris-Madison, Granger, Indiana's School Corporation (District)
UM	United Methodist Church
UMW	United Methodist Women

Chapter 1

INTRODUCTION

In 1986 I was sent by the Bishop of the North Indiana Conference of the United Methodist Church to plant a new church. With my wife kneeling beside me, we were commissioned, through the Bishop's laying on of hands, as missionaries to Michiana. Being under a Bishop's appointment and serving local churches since 1972, I felt prepared for the task.

Sheila (the woman to whom I have given my life) and I started Granger Community Church in 1986. We began with no land; we had no core group of people awaiting our leadership; we had no building. What we did have was the blessing of the Bishop, the support of two District Superintendents, and enough financial support to receive a salary for two years, rent a one-room office, and rent a place to meet. We came to Granger with great expectations.

From the beginning of the ministry in Granger, we were committed to establishing a church committed to reaching the lost and helping them become fully devoted followers of Christ. We devoted ourselves to ministry through relevant, encouraging, biblical celebrations in large groups. We were equally determined to disciple and nurture people towards Christian maturity in the context of loving, caring small groups.

During the first five years the church celebration services demonstrated a measure of success. Hundreds gathered where no church had previously existed. Worship was so meaningful that people invited their friends and family members to join them for the weekend services. Crowds grew; numbers increased; the church was inviting and including newcomers each and every week.

Thinking Small

It was during those first years of the new church start-up that we discovered the challenge of developing *small groups* where people could experience the care, training, challenge and support necessary for life transformation. Several efforts to develop small groups failed. They simply didn't accomplish the purpose of life change in authentic community. Most of the groups that managed a few months together ended without much fanfare; some were finished with their particular agenda; some were essentially leaderless. Virtually all had to make do with no clear system of support and no real structure for direction and accountability to the local church. Getting people into meaningful relationships was difficult and disappointing.

The felt need for an effective small group ministry was increasing with each passing year of ministry at GCC. People needed to connect. Christ centered community in groups that were small enough for people to feel cared for, and listened to, seemed to be the biblical answer. Small groups that helped people conform to the image of Christ seemed to be the historical Methodist answer as well. John Wesley called for participation in small groups. He believed such participation was central to the character development of those won to Christ in public meetings. He sought to immediately assimilate new converts by placing them in bands and societies where they could be assisted in their quest for perfection in the love of Christ.

The Leadership Dilemma

Facing the desperate need for leaders who could facilitate the small groups needed for the growing crowds at GCC, we were in a desperate situation. It was then that the phone rang and I was invited to join a small group of pastors for this Doctor of Ministry program. The focus of the degree was "Meta". As a student of Carl George and Jim Dethmer, I had a good working knowledge of the subject and saw the academic process as an opportunity to develop a model that would actually work at GCC. I determined to join the other "meta-peers" for the benefit this work would offer the Church; I was convinced that GCC could serve as a pilot for the project and that the information gleaned would serve other local churches desiring a model for leadership development in their own contexts of ministry.

A Replicable Model

After meeting with my mentors, Dr. Michael Slaughter and Dr. Tom Tumblin, I determined to establish a *replicable model* of leadership development which would enable a local church to recruit, train, and support *lay people* as the leaders of small groups. The title for this process is "Lowering the Bar and Raising the Standard". As the bar for accepted leadership in the local church is lowered to include those who lead small groups of about ten people, the standard of quality care and discipleship will be increased.

The four-fold process of "Lowering the Bar and Raising the Standard" is outlined in the conclusion of this paper. Each of the steps is defined with the clarity a local church would need to reproduce the model in their own context of ministry. "Lowering the Bar and Raising the Standard" for ministry through leadership development will enable local churches to more effectively care for their people, assimilate their newcomers, disciple their believers, and serve God in authentic Christ-centered community.

This ministry model works. By moving through the two-year process GCC changed from being a church *with* a few small groups to a church *of* small groups. The

good news is that any congregation that will courageously implement this model for ministry will discover that small groups can become the core component of their community. It is simply a matter of deciding to become a church *of* small groups, then implementing the four-fold process of "Lowering the Bar and Raising the Standard."

The Reproducible Model Goal

Vision casting for leadership development requires a four step process. Each step is critical to the success of the model. Each step is required. Each step facilitates the steps that follow.

The model requires that I take the congregation of Granger Community Church through four steps. During the four stages of vision casting for leadership development I will monitor the progress by counting the number of small groups developed within the congregation. I will evaluate the success of the model by counting the number of small group leaders and the resulting groups. One measure of success for the model will be reflected in attitudinal change. A survey of small group leaders will offer critical insight and provide candid feedback on the model. The obvious goal is that small group leaders will appreciate the model and report that it has increased their desire and ability to lead a small group.

Vision

The first step in developing leaders is communicating vision. Taking the abstract of a preferred biblical future and clearly communicating its value enables vision to transfer from one person to another. When the biblical vision is clear and the direction is communicated, people with influence lend their leadership to the cause.

During the course of this project, and subsequent to it, vision will be declared in large groups, small groups, and one on one.

Recruiting

During the model implementation process I will recruit influencers from the congregation. The challenge will be clear. They will be asked to respond to the vision of GCC being a church of small groups, not just a church with some small groups. They will be asked to offer their leadership in accomplishing that goal.

As part of the model, I will call people to meet threshold qualifiers for small group leadership. They will agree to connect through a monthly meeting with all other small group leaders for vision reinforcement, skills training, and mutual support.

If leaders are recruited, and if they commit to the process of group life and replication, it will be demonstrated in their groups. Healthy groups will grow, birth new groups, and demonstrate the characteristics of loving, learning, serving and reaching.

Training

The model of vision casting for leadership development requires a training process. All small group leaders need training. To accomplish the necessary training I will offer multiple options. Seminars and conferences will enhance the monthly small group leaders' meetings within the congregation. Apprentice leaders will be mentored by their small group leaders. Audio tapes and video training tools will further enrich the training process.

Mutual support and peer coaching processes will be developed through the monthly meeting of small group leaders. Constant reinforcement must be offered. This model will raise up leaders and train them to succeed according to their God given potential for influence.

Evaluation

The model requires success to be measured. Are there more small group leaders at GCC because of the model? Are small group leaders developing their groups according to the strategy that healthy groups have a leader, apprentice and assistant? Did the model move GCC to become a church of small groups?

A survey will be given to a sample group of small group leaders. The survey will measure attitudinal change. The goal will be for small group leaders to feel supported and inspired through the implementation of the model. The responses will indicate how helpful GCC's small group leaders perceive the model to be. As they benefit from this model they will indicate their appreciation, or lack thereof, in their responses to the survey.

Chapter 2

VISION

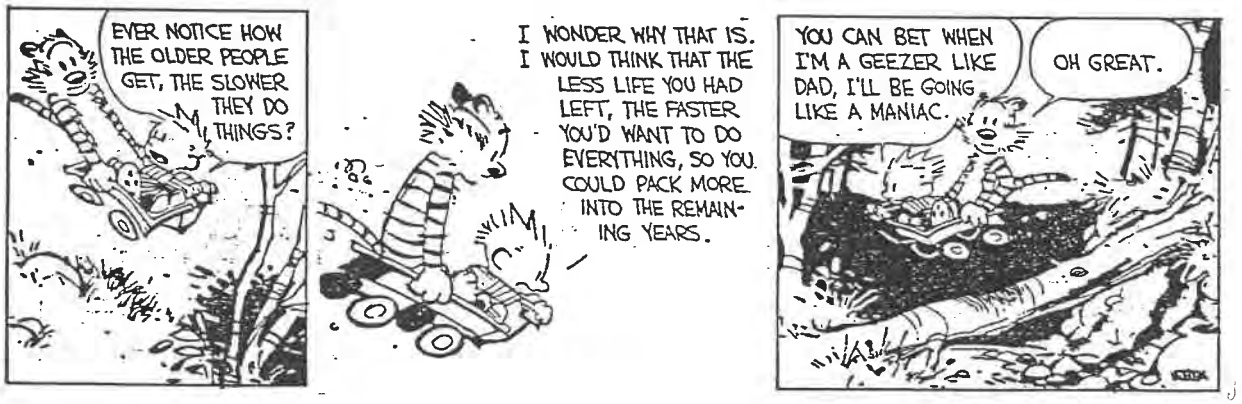
"*Without a vision, the people perish.*" So says the writer of Proverbs. So it is in the corporate life of God's people in the church; so it is in the private life of each Christian. Vision draws us. Vision energizes us. Vision focuses our efforts, and when given full reign in our lives, channels our resources along the critical growth pathway of success.

Vision is more than a response to the passions of youth or the wisdom of the aged. Twenty-five hundred years ago Aristotle wrote,

> "Young men have strong passions... they would rather do noble deeds than useful ones... they think they know everything and are always quite sure about it; this, in fact, is why they overdo everything. [Old men] have lived many years: They often have been taken in... The result is that they are sure about nothing and under-do everything. They 'think' but they never 'know.' ...They always add 'possibly' or a 'perhaps.' ... They guide their lives too much by considerations of what is useful and too little by what is noble... They lack confidence in the future... for most things go wrong, or anyway worse than one expects." (Arthur Levine, "When Dreams and Heroes Died" (San Francisco/London: Jossey Bass Publishers, 1981, p.26).

Vision enables people to outdistance the energy of youth; it strengthens people to move forward when weary.

FIGURE 1


EVER NOTICE HOW THE OLDER PEOPLE GET, THE SLOWER THEY DO THINGS?
I WONDER WHY THAT IS. I WOULD THINK THAT THE LESS LIFE YOU HAD LEFT, THE FASTER YOU'D WANT TO DO EVERYTHING, SO YOU COULD PACK MORE INTO THE REMAINING YEARS.
YOU CAN BET WHEN I'M A GEEZER LIKE DAD, I'LL BE GOING LIKE A MANIAC.
OH GREAT.

Leadership toward a Common Purpose

Vision for an individual may mean moving from point "A" to point "B." Success for a leader, and for the corporal body of that leader's followers, means getting the entire *group* from point "A" to point "B." Either way, the vision enables the movement, and so enables

the people. Vision grants diverse people the possibility of accomplishing through unity what they could never accomplish in isolation. Unity is not uniformity. Unity means we get along in spite of our differences.

FIGURE 2

Theater of the Gods

Vision captures imaginations and enables divergent personalities, discordant passions and previously designated resources to be applied to the advancement of one common purpose, personality, and prize.

Faith in a Preferred Future

Vision is received, embraced and maintained in a variety of ways. The cognition of a preferred future is only the first step toward realizing the benefits of the realized vision. Vision is more than wishing. It means seeing a possible future and having faith that such a future can become reality. International business recognizes the value of vision, and the effort improvement requires.

> "Since 1979, when Sony Corp. invented the Walkman," wrote Steven Brull, "the company has developed 227 different models, or about one every three weeks." (Steven Brull; "As the Profit Machine Slows Down, Japan Rethinks the Product Cycle," International Herald Tribune, March 26, 1992, pg.-1).

Having vision means applying your passion, gifts, resources, effort and time so that the vision becomes reality. In Sony's preferred future, there is a Walkman for every occasion. Vision motivated everyone from Research and Development to Marketing to invent 227 ways to make it happen. Jimminy Cricket was wrong. When you wish upon a star, things will stay just as they are. The old saying "Wishing won't make it so" is especially true when it come to vision.

Vision brings change because vision unleashes the people of God by optimizing the transformation of people, systems and methods. Vision prizes the goal; the preferred future is paramount. The writer of Proverbs is right. "Without a vision, the people perish."

Biblical Foundations for Vision

Throughout the pages of scripture God gives people vision. If ever there was a vision caster, God is.

- When Noah and his family watched the rains come down and the floods come up, they got a vision for God's purity, judgment, and wrath.

- When Moses saw God's pyrotechnic effects on the burning bush, and heard God's words of passion for the slaves in Egypt, he got a vision for community under the Lordship of Jehovah-jireh, God's provision shall be seen.

- When Isaiah suffered the depression of a leadership vacuum in Israel, he received a vision of God's sovereignty and power. It was no earthly monarch that Isaiah saw " high and lifted up." It was the Lord God Almighty!

- When Jacob had fallen in exhaustion, fearing his brother, his past, and his people, God granted Jacob the vision of a stairway to heaven. He saw the nearness of God, even in the dark and dreary. Jesus said "I am with you always." That assurance, given in a moment in time, transformed Christ's disciples with a vision that filled their lives with purpose.

FIGURE 3

Crossing the village, Mowaka is overpowered by army ants. (Later, bystanders were all quoted as saying they were horrified, but "didn't want to get involved.")

• When Saul persecuted the Church, Jesus Christ appeared to him in a vision which so profoundly changed his direction in life that he became an advocate for Christ! Whole hearted devotion the "Way" of Christ was the observable consequence of Saul's vision. Once Saul had this vision, he was transformed.

• Alone, aged and exiled to the stony desolation of Patmos, John the Beloved was given vision. Jesus Christ appeared to him in a revelation. John wrote what he saw and so communicated the vision of a victorious Church. Jesus Christ reigns and rules. One day every knee will bow and every tongue will confess that Jesus Christ is Lord! If vision is contagious, John's writing of the Revelation of Jesus Christ carries the vision everyone should catch.

Stephen Speilberg notwithstanding, the special effects multi-media Master is the Lord of Hosts. God knows how to give vision and expects us to get involved.

Throughout scripture, God's redemptive action is predicated by vision. There is good reason for this; without a vision, people perish, and "God is patient, not wanting anyone to perish." (2 Peter 3:9b). Without vision everyone always chickens out when change begins.

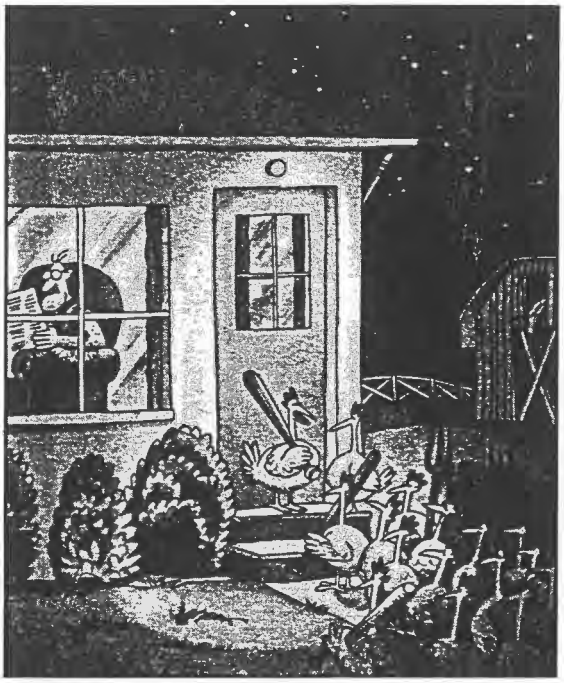
Theological Foundations for Vision

The scriptures are filled with images and illustrations that communicate vision to those who believe. When people get a vision of what God wants to accomplish, and when they understand that the Lord's desire is for them to participate in making the vision reality, they

take steps to participate. Their motivation increases in direct proportion to their vision. They intercept the entropy of their lives and relationships with a passion for transformation.

FIGURE 4

"Again? Why is it that the revolution always gets this far and then everyone just chickens out?



There's an old story about Jesus talking to the angels after ascending into heaven. One of the angels welcoming him back asked, "Master, what plans have you made to carry on the work you began?" Jesus answered, "I have appointed twelve and left them to carry on." Puzzled, because he knew how frail humans are, the angel ventured to ask again, "But Master, what if they fail?" What is your plan then?" Jesus gave a smile and nod and said, "I have no other plans. They will not fail."

FIGURE 5

"This is my fourth sermon on the transforming power of the gospel. Why do you look like the same old bunch?"

When men and women get a vision for what God will do through their obedient service, they begin to soar like eagles. Great confidence manifests itself in those followers of Christ with a vision for transformed lives. Something happens in a person's mind when gripped by God's vision. The impact on civilization is astounding. There is transforming power in vision.

> "A civilization rises to greatness when something happens in human minds. Reflecting on Pericles, Socrates, Sophocles and the other great citizens of Athens in that most golden of ages, the fifth century B.C.; Drake, Thomas More, Francis Bacon and Queen Elizabeth in 16th century England; reflecting on Cortes, Santa Teresa, Cervantes, St. John of the Cross and other in the 16th -17th century Spain, one is bound to believe that there occurs at breathtaking moments in history an exhilarating burst of energy and motivation, of hope and zest and imagination, and a severing of the bonds that normally hold in check the full release of human possibilities. A door is opened and the caged eagle soars." (John W. Gardner, The Task of Motivating, Leadership Papers 9, [Washington, D.C.: Leadership Studies Program, Independent Sector, 1988] p. 7.)

Such a vision enables ordinary men and women to see hope in the future. Tempered by tough-minded realism, followers of Jesus go obediently ahead, uncertain of almost everything except that the future is Christ's and they belong to Him . Vision accommodates the sublime and the simple.

J. Ramsey Michaels describes vision as:

> "a way of seeing, a way of perceiving reality, whether that reality is a supernatural revelation direct from God, or simply the everyday world in which we live. A visionary may see extraordinary things that no human eye has ever seen or may bring new perspectives to commonplace things that the rest of us have seen all along, but taken for granted." (J. Ramsey Michaels, Servant and Son: Jesus in Parable and Gospel, Atlanta, GA: John Knox Press, 1981.)

The disciple of Christ has to abide in Christ, to see Christ's vision. It is not the Christians' task to dream up visions.

> "Vision is a product of God working in us. He creates the vision and we receive it; it becomes a rallying point, a goal toward which we move as his people. Vision arises out of our burden to know the will of God. Vision is something that elicits a response from us, that calls us forth. Goals, on the other hand, are things we project. If I am part of the body of Christ, it is not really a matter of 'Where do I want to go' - but rather, 'Where does He want to take me?'" (Terry Fullam, Leadership , Winter, 1984, p. 13).

The vision transforms a person. E. Stanley Jones' vision began when he was a little boy attending a series of evangelistic meetings at a little Methodist church in Maryland. On the third night of the series, he ran a mile to the church and struggled to wait for the designated time to kneel at the altar and pray.

> "I had scarcely bent my knees when Heaven broke into my spirit. I was enveloped by assurance, by acceptance, by reconciliation. I grabbed the man next to me by the shoulder and said: 'I've got it.' 'Got it?' What did I mean? I see now that it was not an 'it': It was a Him. I had Him - Jesus - and He had me. We had each other. I belonged. My estrangement, my sense of orphanage was gone. I was reconciled. As I rose from my knees, I felt I wanted to put my arms around the world and share this with everybody. Little did I dream at that moment that I would spend the rest of my life literally trying to put my arms around the world to share this with everybody. The center of being was changed from self to Savior. I didn't try by an act of will to give up my since - they were gone. I looked into His face and I was forever spoiled for anything that was unlike Him. The whole of me was converted. There was nothing the same except my name. It was the birthday of my soul. Life began there." (Hugh T. Kerr and John M. Mulder, eds., Conversions [Grand Rapids, MI: Wm. B. Eerdmans, 1983], p. 1982.)

Vision like this must face reality. Vision is the catalyst for the transformation of present reality. It sees the truth while reaching for a brighter future. Though a visionary, Jesus saw things as they really were.

> "Jesus, the realist, is troubled by the way in which they have allowed their system to come between them and reality. The whole of the ministry of Jesus is filled with an urgency, trying to get men to see things in their stark reality he could see with dreadful clearness the doom his people were preparing for themselves." (Stephen Neil, A genuinely Human Existence, London, Constable, 1959, p. 149.

Jesus' vision was both radical and realistic. According to Neil, Jesus had

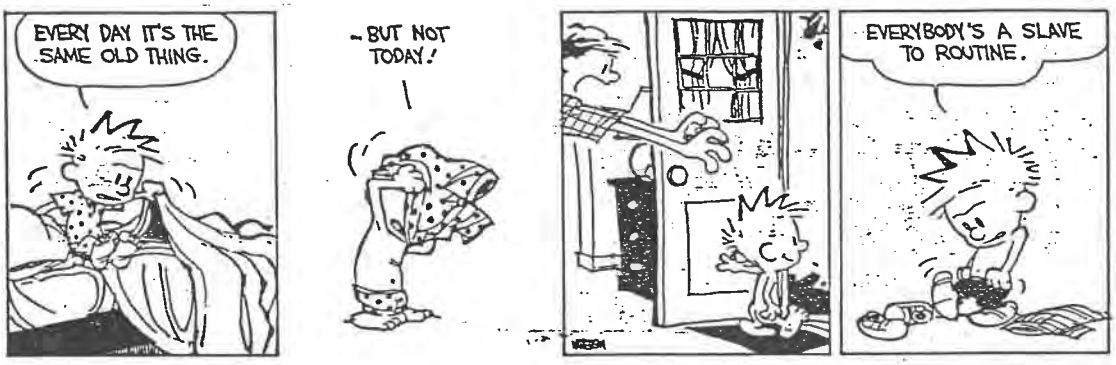
> "an uncompromising maintenance of his right to his own vision of reality and his right to criticize the existing order in the light of that vision." (Ibid., p. 150.)

Neill adds,

> "What all this adds up to is the probability that even the most courteous radical will get crucified. When the system is all important, in church or state, it is likely that the man who criticizes any part of it will be branded heretic or traitor... and yet perhaps the most important people in history are

the courteous rebels. They are the mature and creative people." (Ibid., p. 149).

FIGURE 6



Jesus was fully aware that his vision ushered in the Kingdom which assured good news for those who believed him. It also assured his followers of struggle with those who rejected Him. Christ's vision calls for change. Change means motion. Motion causes friction and friction causes heat. Moving people to change, in spite of the heat is the essence of leadership.

General Charles Gordon once asked Li Hung Chang, an old Chinese leader, "What is Leadership? How is humanity divided?" He received this simple answer,

> "There are only three kinds of people in the world - those that are immovable, those that are movable and those who move them!" (Quoted in J. Oswald Sanders, Spiritual Leadership, Chicago, IL, Moody Press, 1980, p. 32).

The United Methodist Church needs leaders willing to endure the heat of change, willing to move others toward the vision. We need leaders who see the vision and deem it worthy of their own suffering and self-sacrifice.

Jesus knew the consequences of a vision driven life. God's vision called for total devotion, a whole-hearted commitment that enabled self-sacrifice for the Kingdom of God. Such passion has a price. David Whenham suggests that Christ's vision called for life transformation; it called for life revolution. About Christ, he said,

> "He was announcing a dramatic and forceful change in society to people who - unlike many in our complacent, modern world - really longed for such a change: God was at last intervening to put things right. Not

> surprisingly Jesus' contemporaries understood that the Roman imperialists and their unprincipled and unpleasant lackeys such as the Herods were about to be driven out of Palestine: 'kingdom' to many of them, like 'revolution' to many of us, suggested something primarily political and military. But Jesus had in mind a bigger revolution than that: God's revolution was to be a total revolution overthrowing Satan and evil and bringing earth and heaven back into harmony. This would not be accomplished by force of arms, but - unbelievably so far as the disciples were concerned, and who blames them? - through suffering and death." (David Wenham, The Parables of Jesus, Downers Grove, IL, InterVarsity Press, London, Hodder & Stoughton, 1989, p. 22-23.)

God's vision drove men and women to act. The early Methodists were vision driven. George Whitefield was a young man when he left the pulpits of London to go into the open air. He began preaching tours which included the miners, who were known for their poverty and brutality. Whitefield wrote of preaching as he stood near piles of coal, encompassed by coal-grimed miners faces,

> "Having no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend of publicans, who came not to call the righteous but sinners to repentance. The first discovery of their being affected was to see the white gutters made by their tears which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep convictions which, as the event proved, happily ended in a sound and thorough conversion. The change was visible to all, though numbers choice to impute it to anything, rather than the finger of God." (Arnold A. Dallimore, George Whitefield, Edinburgh, Banner of Truth, 1979, p. 31.)

The vision took root in the hearts of thousands in England. The Methodist movement had an incredible effect.

> "A religious revival burst forth which changed in a few years the whole temper of English society. The church was restored to life and activity. Religion carried to the hearts of the people a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave first impulse to popular education." (J.R. Green, A Short History of the English People, New York, Harper, 1899, pp. 736-737.)

Such impressive results demonstrate the profound impact God's vision has on a people. God's vision gives power, divine power that alters life. God's vision sustains God's people, tempers them and transforms their lives even as they transform reality. Life devout to God's vision means yieldedness. It does not mean mastery over human

techniques so much as it means being mastered by the amazing grace of God. Richard Foster speaks to God's testing and transforming work in Moses' life. He contends Moses

> "has to go into the desert for forty years to learn the difference between human manipulation and divine power. By the time Moses stood before God at the burning bush, he was a different man. If we expect to engage in the ministry of power, we must understand the hidden preparation through which God puts his ministers." (Richard Foster, Money, Sex and Power, San Francisco, Harper & Row, London, Hodder & Stoughton, 1985, p. 216-217.)

Devotion to Christ's vision for the Church and the world requires more than a clear understanding of the difference between human manipulation and divine power. It means personal decision and discipline; it implies ordering life's priorities and saying "no" to the good in order to say "yes" to the best. The Apostle Paul did just that. He wrote,

> "But whatever things were gain to me, those things I have encountered as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that *(Notice Paul discovered what he really wanted. He knew the vision driven desire of his heart)* **I may gain Christ, and may be found in Him**, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith. That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. *(Notice Paul prioritized his life to make the vision reality.)* **Not that I have already obtained it,** *(Notice he was realistic about his present situation.)* or I have already become perfect, but I press on *(Notice he was willing to pay the price.)* in order that I may lay hold of that **for which also I was laid hold of by Christ Jesus.** *(Notice he felt called of God to realize the vision)* Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead. **I press on toward the goal** *(Notice the vision is his focus.)* for the prize of the upward call of God in Christ Jesus." (Philippians 3:7-14)

God's vision gives clarity to life. Paul's focus changed when he experienced Christ. The vision he received pulled him into a different orbit. His eternal trajectory changed. He knew he wanted nothing more than to live out the vision, to press on toward the goal Jesus had given him. H.L. Hunt said,

> "There are only three things to know about how to get what you want: (1) Decide what you want; (2) Decide what you are willing to give up to get it; (3) Go for it." (Quoted by John Maxwell, Leadership 1994, Anderson, Indiana, April 12-14, 1994, Sec. 8, p. 1.)

Every leader has vision. Because vision is communicable, an atmosphere of contagious love and grace adds impact to infectious leadership. The end product of this D. Min. is a tool that will enable pastors, leaders and teachers to foster vision in their sphere of influence. It would be fantastic if great vision lead to impassioned living within the Church! Great vision could lead to great results! Even in the secular marketplace the challenge of vision is for the creation of something marvelous.

> Gunpei Yokoi, a game designer at Nintendo, once asked his boss, "What should I make?" Nintendo chief executive Hiroshi Yamauchi replied, "Something great." (David Sheff, Game Over: How Nintendo Zapped An American Industry, Captured Your Dollars and Enslaved Your Children, New York, Random House, 1993, p. 21.)

> "Every organization has to prepare for the abandonment of everything it does." (Peter Drucker, "The New Society of Organizations, Harvard Business Review, September-October 1992, p. 98.)

Towering competence in the vision casting process requires nothing less. If the Church is to prove faithful in this generation, it will mean we clarify our vision and the principles of it's implementation. Methods are many; principles few. Methods change often; principles never do. Every local church tempted to institutionalize must learn to embrace the ominous mutters of cherished methods. It's a new day. Methods change.

> "It's as if, for every million dyed-in-the-wool conservative organisms, there's one radical who's out to change things and for every one of the radicals, only one in a million actually knows what it's talking about - providing a significantly better survival plan than the one currently fashionable." (Carl Sagan and Ann Druyan, Shadows of Forgotten Ancestors: A Search for Who We Are, New York, Random House, 1992, p. 104.)

Dealing with Disruption

Vision implementation is radical stuff. The trick is to cast vision for the implementation of sanctified core values while, at the same time, granting tremendous freedom in methodology. That's tough.

> "Freedom is always disruptive."(Dwight R. Lee and Richard B. McKenzie, Failure and Progress: The Bright Side of the Dismal Science, Washington, D.C., CATO Institute, 1993, p. 61.)

Recipients of vision find the disruption of status quo methods to be the consequence of their focus. Sometimes the vision goes against the existing methodology. What then? Roger Meader (CEO of Marketing Services by Vectra) says,

> "Utilize your best judgment at all times. Ask yourself: Is it fair and reasonable? Is it honest? Does it make good business sense in the context of our established objectives? If you can answer yes to all of these, then proceed. Remember, you are accountable against this policy for all your actions. If you find that management's direction is out of touch with the reality of the situation at hand, it is your responsibility to act based upon your best judgment. Never, and I mean, never, use the excuse of following orders as the rationale for following a poor course of action. This is compounding stupidity, and it is inexcusable." (Michael A. Verespej, "Roger Meader: Running on People Power," Industry Week, October 18, 1993, pp. 13-14.)

We must become people of vision, willing to risk disruptions resulting from the new methods. The alternative of "compounding stupidity" truly is inexcusable.

Conclusion

If every local church would respond to God's vision with strategic competence we would gain influence. Every local church must figure out what it is good at, and strip out the nonessentials. The focus that results from clear vision will enable every church to leverage their ministry. Once we envision who-we-are-in-Christ and what-we're-about-in-church, we can decide which of our core competencies merit the time, prayer and energy required to bring the vision to reality.

FIGURE 7

"Reverend Scottswell has become ill...
Is there a doctoral candidate in the house?"

Chapter 3

CONTEXT

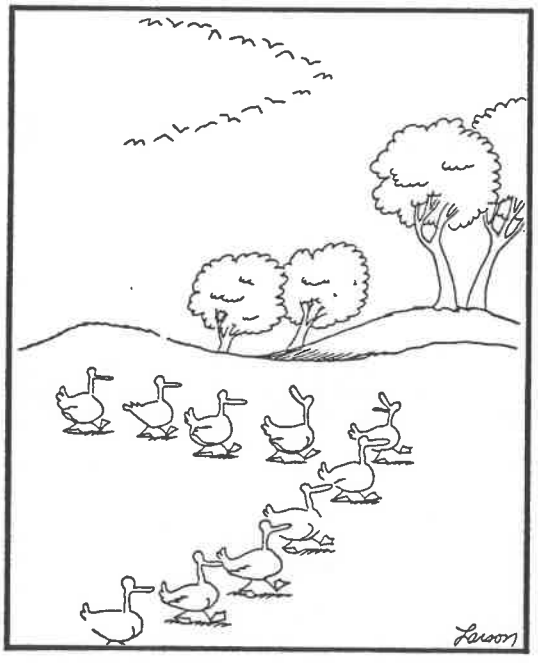
> **Context** (kon' tekst), [< L. *com-*, together + *texere*, weave], the parts of a sentence, paragraph, etc. just before and after a word or passage, that determine its meaning.

Granger Community Church's context for ministry is similar to your own. In many ways we experience the same trials, opportunities and challenges. We all deal with people; some are further along the path to wholeness than others. We all deal with associates and peers in ministry; some of these are sympathetic to the cause and some are intolerant. We are all United Methodists; of course the plurality of our theological and philosophical convictions spans so vast a spectrum that, beyond church polity, our contextual similarity as United Methodists may be more historical than contemporary. We all have family concerns. We all have financial responsibilities. We all believe change is possible, and we have all decided to cooperate in the ministries to which Christ has called us. For each of us, the context for our ministry now includes the ideas, energy, resources and insights of every other participant in our D. Min. group. We now do ministry from the context of our group.

The specific context for my ministry at Granger Community Church is multifaceted. You can approach the ministry from any facet, and gain some new insight for effective ministry. We would undoubtedly call each approach a "paradigm". Holding the ministry context up for examination and turning it over to look at the context from new and previously unexamined angles, may be the very thing necessary for vital ministry. (Wouldn't it be fantastic if we developed a "tool" that went beyond the normal

FIGURE 8

"Say... Look what THEY'RE doing."



diagnostic questionnaire, and actually facilitated a "paradigm shift" in the staff of every local church? What might happen if pastors everywhere could see their ministry context in new ways? Zow! Think about it!)

These are some of the contextual factors relevant to the ministry of Granger Community Church.

Weather

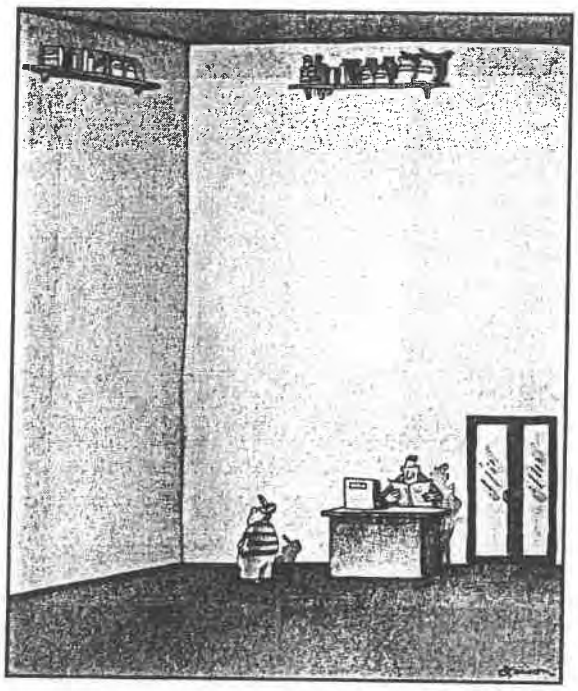
Don't ignore the fact that the weather is a huge factor in your ministry program. It affects the buildings you build, the utility payments that drain your budget, and the ministry activities of every age-group in your congregation. Erratic or extreme weather patterns strike at the core of your planning; even Sunday attendance cycles can be predicted more accurately when your context analysis includes the weather.

Because Granger is a bedroom community located just northeast of South Bend, Indiana, we receive approximately 90 inches of "lake effect" snow each winter. Temperatures often drop well below zero five months out of the year. In northern Indiana, people often say, "If you don't like the weather, just wait a few hours. It will change." There is a lot of rain in the Spring and the Fall. The summer temperatures (and humidity readings) frequently reach into the 90's.

As we consider the first phase of our campus development, energy efficiency is an important factor. Heating and cooling costs, snow removal, water retention ponds and drainage concerns weigh heavily on our Building Committee. Building facilities to house

FIGURE 9

Inconvenience store

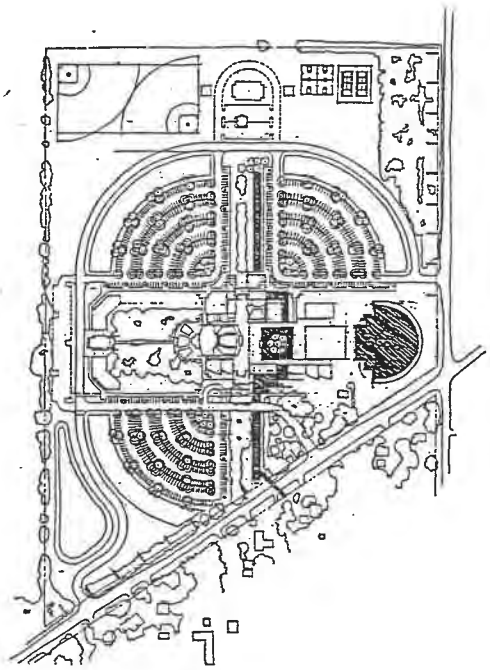


the ministry at GCC will require that concessions be made for the people we are trying to reach. Consider for example, the "mall effect". It has spoiled an entire generation. People who have become accustomed to driving over a sea of asphalt to find the nearest parking space are not pleased to come to church and discover that there is not adequate parking. People in my ministry area don't park their cars on the side of city streets and walk several blocks to go to work, or to go shopping. Many insist on a convenient "drop off" near a main entrance. There now exists an attitude that declares, "I'd sooner go to another mall, or go back home, than park at the rear of this lot. I not only want a close parking space, I expect you to have a roof that extends over the parking drive, so that I can get out of my car without being exposed to the rain or snow." In other words, "Keep me out of inclement weather."

Demographics / Psycho graphics

The epicenter of GCC's ministry is the Penn/Harris/Madison School District. The Granger zip code defines our target region, established by the bishop of North Indiana Conference. Those who reside in this rapidly growing area are young (only 12% are over fifty years of age, with over 40% between the ages of 20-44), white (97% of the population), and upper middle class (95% of the homes are owned by the occupants and are valued at an average of $120,000). The tax base of the PHM school district is such that a new addition has been added to the High School at a cost of $50 million. A new Elementary School was completed last year and construction of an adjacent Middle School is just wrapping up.

FIGURE 10



Preliminary Site Plan of Church

Demographics affect our style more than our purpose. Our purpose is defined by the scriptures. Rick Warren, of Saddleback Valley Community Church in Laguna Hills, CA coined the phrase:

> "A great commitment to the Great Commandment and the Great Commission will make a great church."

At GCC, we believe that to be true. Our biblical purpose is to *"love God with all your heart, soul, mind and strength"* and to *"love you neighbor as yourself"*. We are then commanded to *"go, make disciples...baptize them...and teach them to obey."*

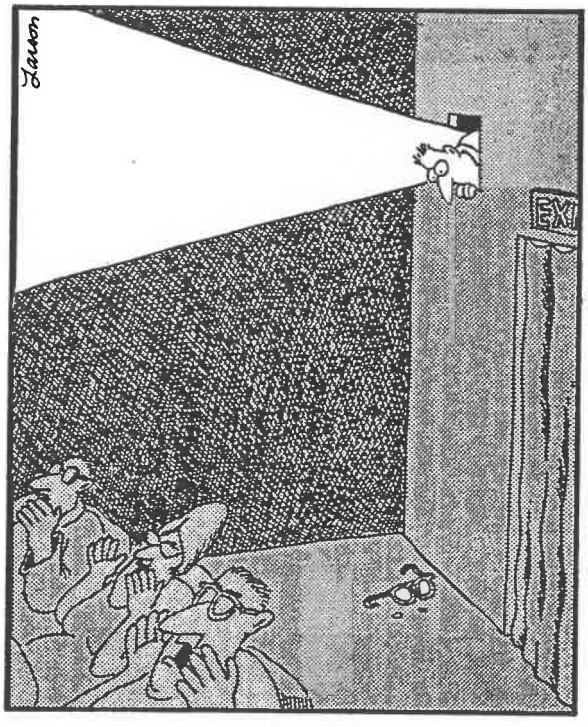
Just how we accomplish our Lord's purpose will vary from church to church. We are committed to serving the people to whom God has called us. Our style (not our purpose, since that is already defined by our Lord) accommodates the tastes, literacy, educational levels and language of the people in our ministry area. For example, at GCC we speak English. If there was a large Hispanic community, we would factor in a Spanish service. We speak the language of the people we target.

Several demographic / psycho graphic considerations that effect GCC's "style" can be listed:

> • **Visual Orientation.** The people we are attempting to reach are visual in their orientation. We use that to our advantage by meeting in a movie theater. With a forty foot movie screen in the front of our auditorium, we offer multi-media presentations and video nearly every week.

FIGURE 11

"Focus!...Focus!"



• **Artistic Orientation.** Our target population occasionally enjoys theater and the arts. Knowing this, we offer drama several times each month, during the weekend services. We first saw dramatic presentations used effectively in the Willow Creek Community Church, South Barrington, IL. For the last several years, our own Drama Team (*"Footlights")* has enhanced our ministry with incredible drama.

• **Musical Orientation.** Our target audience listens to loud music. Many are old "rockers" who live in a 60's and 70's musical time warp. They like to "feel" the music, not just hear it. So, we play a style of music that resonates with the contemporary culture. (I know this sounds like John Wesley and his efforts, with brother Charles, to take the bar tunes his day and script the melodies with sanctified lyrics. If you think we are copying the Wesleys, you are right.)

FIGURE 12

I READ THAT THE AVERAGE HOUSEHOLD WATCHES 7½ HOURS OF TV EVERY DAY.
MOM SAYS SHE DOESN'T WATCH TV AT ALL WHILE I'M AT SCHOOL.
-SO IF I GET HOME AT 3:00, I SHOULD BE ABLE TO WATCH IT STRAIGHT TILL 10:30, RIGHT?
WRONG.
DO YOU WANT US TO BE SUB-AVERAGE?!

• **Lifestyle.** Our target group has children still at home. Like so many of their generation, they postponed child-bearing, established careers, leveraged themselves to the hilt, over committed themselves, and then had babies. These people want help with their children; they want spiritual help, educational help, and recreational help. They want someone to assist them in disciplining their children. And they want *everything* their child is involved in to be of the highest quality.

In light of this concern, we offer an "age appropriate" worship experience for the children of GCC. Their parents attend one of the Sunday Celebration Services while the kids are led through their own worship experience. In the children's church we offer a service (catering to their "style" again) that utilizes puppets, dramatic presentations, singing, music and physical activity. We bring the children into small groups for the second portion of their time together. In these groups they are prayed with, encouraged, called by name, and valued individually. The kids love it, so their parents do too.

• **Expectations.** Our target has a vestigial memory of church. Though we are seeking to make disciples of people who are not presently involved as authentic Christ followers, most of the people in our area can remember some religious experience from their youth. Though they have little or no knowledge of the Bible, they claim that it is "God's Word" and believe it has authority over their lives. For that reason, we experience appreciation from the people of our target community when we teach the Bible and help people apply it to their lives.

FIGURE 13

I've never been good at repentance, Pastor, I'll just let you use my condo during August and God can call it even.

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People

Those with whom we serve provide substance, energy and velocity to our ministry. A significant portion of our "context" is comprised of the people around us. The commitment of participants in a "Free Association" varies greatly from the commitment of a "Covenant Community". In a "Free Association" people are counted as a part of the community for some reason other than as a consequence of their own volition. For example, a person could be born in America and so become an American. Likewise, a person might be born into a family of United Methodists, and so be counted as a "member" of a United Methodist church through no decisive act of their own will. A good argument can be made for this inclusive form of church membership. However, at GCC we have established a Covenant Community which requires all members to *choose* membership and the "methodical" lifestyle of service, worship, and community at the minimum threshold levels defined in our Ministry Team Covenant. Membership is renewed annually.

FIGURE 14

Well, that was fun. We must do it again sometime.

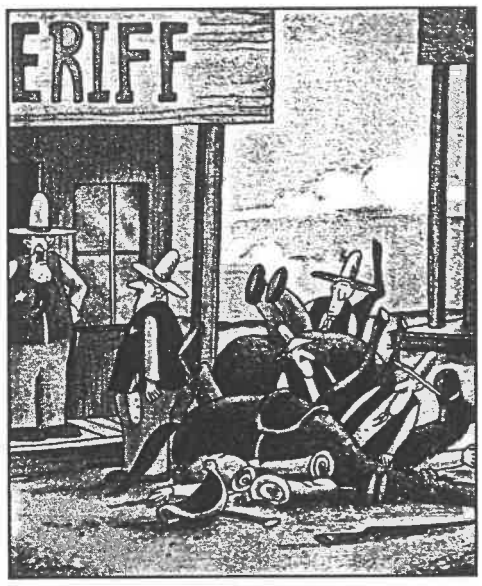
Copyright © 1981 Nick Hobart

The practice of Covenant Community means that the people who are standing beside you in the service of Christ have chosen to be there. They have submitted their names, offered their time, talents, gifts and resources with an informed seriousness that enables teamwork and unity. Those who are "members" of GCC are considered to be on the "team". Interestingly enough, the people we deal with consider "membership" to imply an honored position. The advertisement that states, "Membership has its privileges" captures the mindset precisely.

When our people become members of an organization, they assume that by paying some minimal annual dues they will be entitled to every service and benefit. Conversely, when they join a "team", they understand that they will have to "try out", make the "cut", and then play their position with great intensity. Every new season they must renew their commitment to the team and its goals. At GCC, we don't want "members". We want passionate, committed, intensely devoted Christ-followers who know their ministry position and play it with joyful abandon. Remember that this understanding of membership "raises the standard." For us, it has brought out the best efforts of those who come to Christ and then determine to live for their Lord with a disciplined, methodical intentionality.

FIGURE 15

"And so you just threw everything together?... Mathews, a posse is something you have to organize."



Staff

My context for ministry includes the Staff that serves beside me at GCC. I serve Christ with three full-time Program Staff people who continually amaze me with their professional competence, personal devotion and genuine humility. Each is passionately committed to our leadership team. We meet together every Tuesday morning, from 9:00 to Noon. These three cohorts in ministry are:

Executive Pastor - Dennis Chaput

Dennis is an ordained UM Deacon. He came to GCC from the Kansas West Conference. As a second-career pastor, he earned his second Masters degree at Asbury Theological Seminary this Spring. Dennis has phenomenal administrative and organizational skills. He communicates well, and has already earned the respect of the people of GCC. When interviewed, Dr. Bob Mulholland (Provost of Asbury) said, "Dennis one of the best to ever come out of Asbury."

Director of Music and Worship - Roy Bronkema

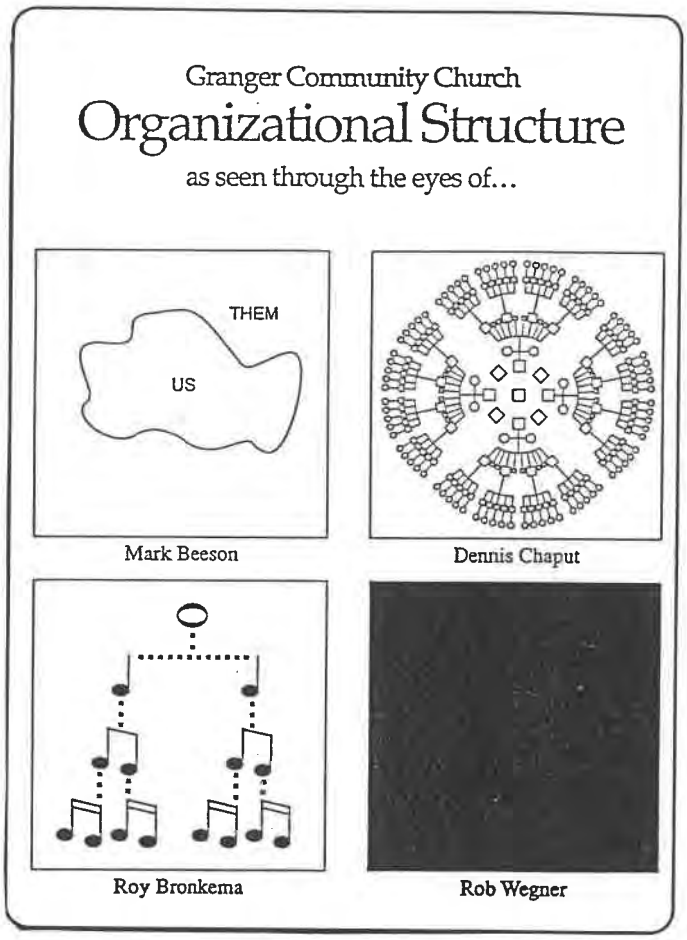
Roy can do anything on the Keyboards. His musical ability is only surpassed by his devotion to Christ. After touring for Christ for ten years (with his wife and family living in a trailer on the road), God called Roy to join our ministry efforts at GCC. He directs the entire program for our worship/celebration services: media, drama, vocal team, solos, band, instrumentalists, audio and video technicians, and platform liturgists.

Youth Pastor - Rob Wegner

Rob is a man of prayer. He absolutely loves teenagers and devotes his time to reaching them for Christ. Rob is young. He is a recent graduate from Taylor

University. He and Michelle (his wife) are in sync with our philosophy of ministry and they are building an important bridge to the youth of our area.

FIGURE 16



Our fourth full-time Program Staff person joined the team on November 1, 1993. She is Lynda Keese, Administrative Assistant to the National Director for Life Action Ministries for the last ten years. She serves our team as Office Manager and my Administrative Assistant.

We also work with a part-time Bookkeeper, and part-time Desktop Publishing whiz. We are now looking for a tremendous full-time secretary. The fact that we are needing help in the office affects our entire ministry process. The Staff context influences the efficacy of my work at GCC; strong staff yields powerful ministry efforts; weak staff inhibits ministry and slows results. You've heard this before; "Speed of the leader, speed

of the team". GCC has some profoundly gifted leaders on Staff. It is a real honor to serve Christ within the context of their influence.

Family

Sheila and I have been serving side-by-side in ministry since we were married in 1976. She is my best friend. I enjoy being in ministry with Sheila and we love what we are doing together for Christ! Our unity makes for joy in every other area of our ministry context. We have three children.

Denomination

At GCC we serve Christ under the Indiana Area Bishop. Woodie White is the first African-American bishop to lead the Indiana Area of United Methodism. His leadership style and presence is already making an impact on the clergy and laity of the North Indiana Conference. How his leadership will effect the conference during the next few years is yet to be seen. I believe that good things can come from his ministry. He appears to be a man of genuine prayer and piety.

GCC is also experiencing the aftershocks of a "re-districting" that took place in our conference in the first year of this project. We downsized from ten districts to nine. Our old South Bend district has been modified and renamed. GCC is now in the Michiana district. Our new District Superintendent, Lamar Imes, is open and verbal in his support of our efforts at GCC. He is innovative and willing to risk. He speaks of the importance of preaching and prayer. We have gotten along well and I believe that this support will facilitate our future growth in ministry.

FIGURE 17

...AND SO AS WE SEE IN THE PARABLE OF THE PRODIGAL SON.....
Z
BZZZZZT!
A CATTLE-PROD DOES WONDERS FOR THE ATTENTION SPAN OF A CONGREGATION.

In September of '93 the meeting with the Michiana District Committee of Building and Church Location encouraged our next step. The members of that committee unanimously voted to approve the purchase of our proposed campus site. The D.S. was supportive, interpreting our vision to the committee in an articulate, persuasive posture. We are now free to present this 30 acre parcel to the Ministry Team at GCC for a congregational vote.

Mindset

Local church mindset must be factored in. The recent experiences of the church form a tradition and pattern of expectation. People tend to expect the future to be an extrapolation of the past. How many times have you heard church people say, "We've never done it that way"? Or maybe you are more familiar with "We've always done it this way."

Too often typical United Methodist denominational thinking anticipates decline, expecting a future loss in ministry potency and membership, and continual struggles with the downward trend of the institution. At GCC, we are caught in some of that, but we are reaching so many people who have no significant previous experience of the UM decline that the upward trends at the local church level dominate their "mindset context".

Building

GCC was begun in 1986 with no land, no building, and no people. During the last seven years we have rented fourteen different buildings for ministry. Our Weekend services have been offered, during the entire tenure of ministry, at the General Cinemas Corporation theaters.

FIGURE 18

...SO DOES ANYBODY HAVE ANY SPECIAL REQUESTS?.... ANY FAVORITE HYMNS, SPIRITUALS OR OLD STANDARDS?....
"JUMPING JACK FLASH!"
"FEELINGS!"
" PROUD MARY!"
MARIETTE
BRINGING IN THE SHEAVES.... BRINGING IN THE SHEAVES....

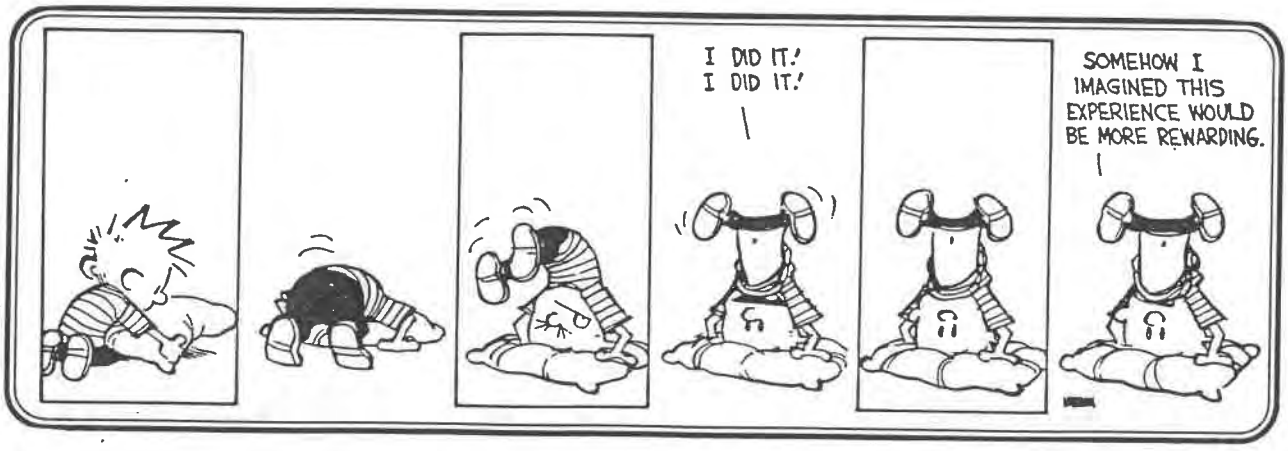
The cinema building is comprised of six theater auditoriums with three different seating capacities. We have climate control, theater-style seats, cup-holders in the arm rests, a sloped floor, theatrical lighting (spots and floods), a huge movie screen in the front, and plenty of well-maintained parking. Winston Churchill said, "You shape your buildings, and thereafter your buildings shape you." This is certainly true in the context of our ministry.

FIGURE 19

"Well, I guess that explains the abdominal pains."

When we build our own facility, we will need to address the auditorium expectations that our people will bring to each service. The context of their experience causes them to assume that we will build an auditorium that improves upon the one we now utilize each week. We celebrate this expectation. It was strategically reinforced from the first Sunday we met in the cinemas. One great benefit of our cinema experience is that our people now subconsciously contextualize their congregation's "Celebration Services" within an auditorium (designed for creative communication), rather than a church sanctuary (designed for liturgical expression). This will increase ownership, and accelerate the construction process, as GCC steps into the future and builds Phase One of our ministry campus. The context of past services at the cinemas will expedite the construction of GCC's function-driven facility. Form follows function, and at GCC we really want to communicate.

FIGURE 20



Chapter 4

PERSONALITY

Seated before the heavily credentialed psychiatrist, the young pastor's focus sharpened as the interpretive consultation process began. This session was his first with a professional psychotherapist. A full day had already been invested in the testing process; this session was to summarize the results. The counselor cleared his throat and began with a few carefully chosen words.

He said, *"I seriously doubt that you will last in ministry."*

Being just nineteen years old, the pastor was fascinated that such a prediction could be made from the personality profile his tests revealed. The grandson of a Methodist Minister, he had grown up in the church. He had eighteen years of "perfect attendance pins" on his lapel. The church he was serving was responding well; growth had already indicated the congregation's readiness for an exciting future.

Even in the years immediately prior to entering ministry, "church" was exciting. Throughout his teen years frequent opportunities for leading people to Christ made "church" a grand adventure. He had known the thrill of being a voting member of his Annual Conference since he was sixteen years old. After a decade of Youth Group experiences that included mission trips and work camps, summer camps and retreats, hundreds of miles of bike trips, and rock climbing in the Monongahila National Forest, the implication that he might not *"last in ministry"* seemed challenging.

The therapist noticed he had the young man's attention. He continued, *"I'm confident in saying this. You won't last in ministry. According to the testing I've just done, I'm convinced that you should have been born a pirate captain in the 1600's; or maybe you could have been an explorer. Either way, your need for adventure is off the scale. I've never had anyone register an adventure need this high. Ministry is too boring; you'll never last."*

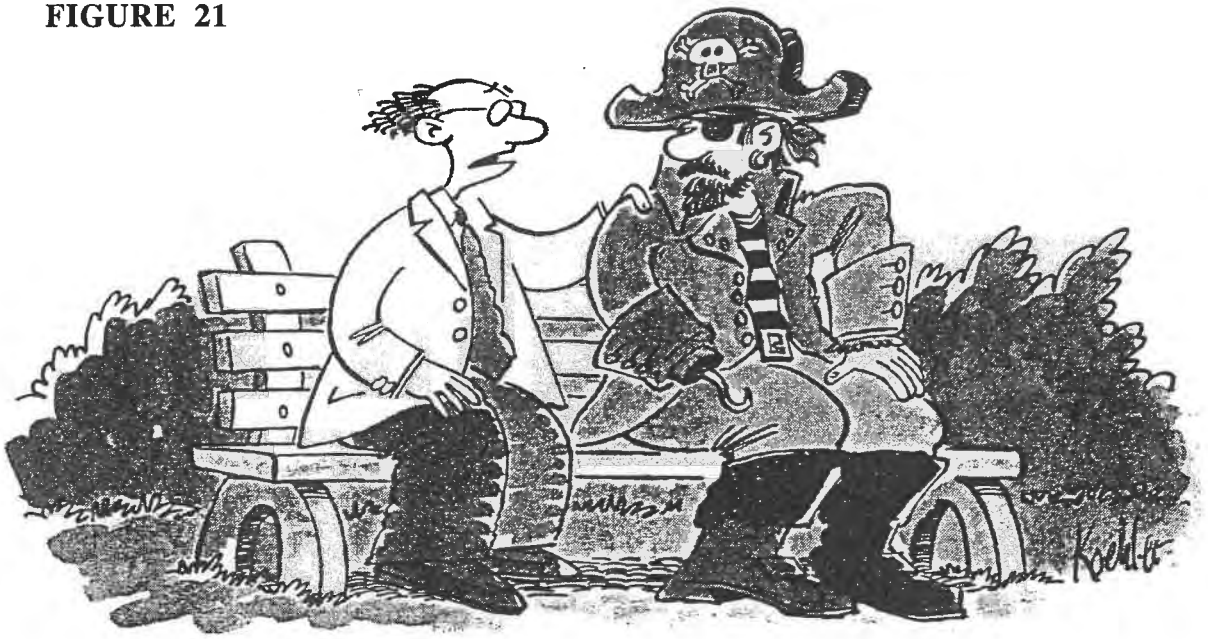
The young pastor who listened to this indictment of ministry in the United Methodist Church was me. The year was 1973. Psychiatrist Sam (the name has been changed to protect the pitiful) went on to tell me, *"You imagine that serving as a professional clergy person will satisfy your need for adventure and variety? You think the orderly routine of the church will allow for the new procedures you'll need to initiate? You are tied to reality by a kite string."*

I remember that conversation like it was yesterday.

Now, after twenty years of service to the Lord of the United Methodist Church, I have a sense of what that counselor was trying to tell me. The tragedy is that his understanding of ministry has now permeated the whole church. His micro-view has become the church's macro-vision. I'm sure that psychiatrist was trying to speak to me, about my needs and about my condition. Even so, I believe he was unwittingly speaking of the church, of the church's needs and the church's condition.

He was wrong about me; he was right about the United Methodist Church.

FIGURE 21



"You're right, I've never actually been a pirate, but I think I can understand the world from a pirate's point of view."

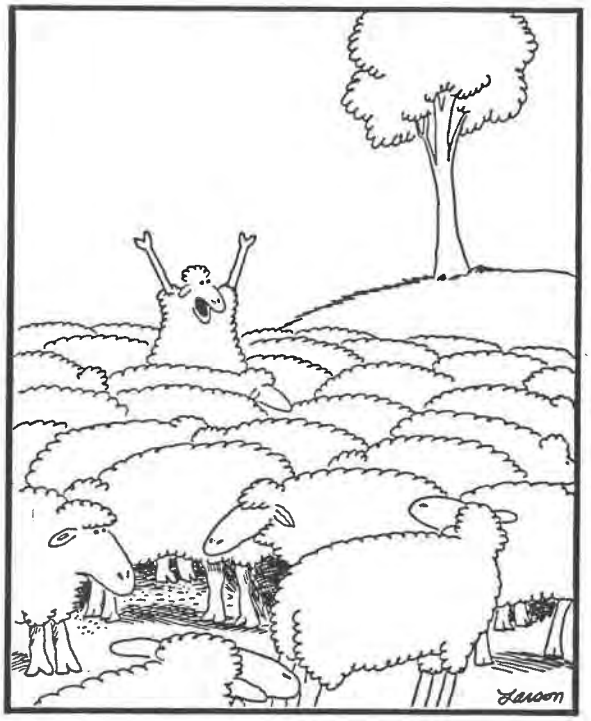
I am a classic ENTP. David Keirsey and Marilyn Bates write in Please Understand Me: Character & Temperament Types, and capture one of the most concise and compelling descriptions of an ENTP. What follows is an explanation of an ENTP. It fits me well.

Portrait of an ENTP:

ENTPs wish to exercise their ingenuity in the world of people and things. Found in about five out of every hundred people, ENTPs extrovert intuition; thus they deal imaginatively with social relationships as well as physical and mechanical relations. They are very alert to what is apt to occur next, and always sensitive to possibilities.

ENTPs are good at analysis, especially functional analysis, and have both a tolerance for and enjoyment of the complex. Usually enthusiastic, ENTPs are apt to express interest in everything, and thus are a source of inspiration to others, who find themselves caught up by the ENTPs enthusiasm. This type is delighted over many things and so is easy to please, often showing the effervescence of their NF counterpart, the ENFP. The ENTP is the most reluctant of all the types to do things in a particular manner just because that is the way things always have been done. They characteristically have an eye out for a better way, always on the look for new projects, new activities, new procedures.

FIGURE 22



"Wait! Wait! Listen to me! . . . We don't HAVE to be just sheep!"

Since beginning ministry under the appointment of a bishop in 1972, I have initiated new programs, ministries, and options in every church I've served. Each church has become what Carl George describes as a "white-water-church". That simply means that the growth in that church has meant a doubling of the congregation in less than two years. George explains that such growth guarantees that the "new people" (those who have joined the ministry effort since the pastor arrived) outnumber, and can therefor out-vote, the "old people" (those who were already present when the pastor came on the scene.)

Doubling a ministry in less than two years means "white water"; it assures a turbulent and challenging ride for everyone on board. This has been the experience of every congregation I've served. I've really enjoyed the opportunities that come with increased

growth. There have been days when I stood amazed at the way other people looked at the growth that I received as God's blessing!

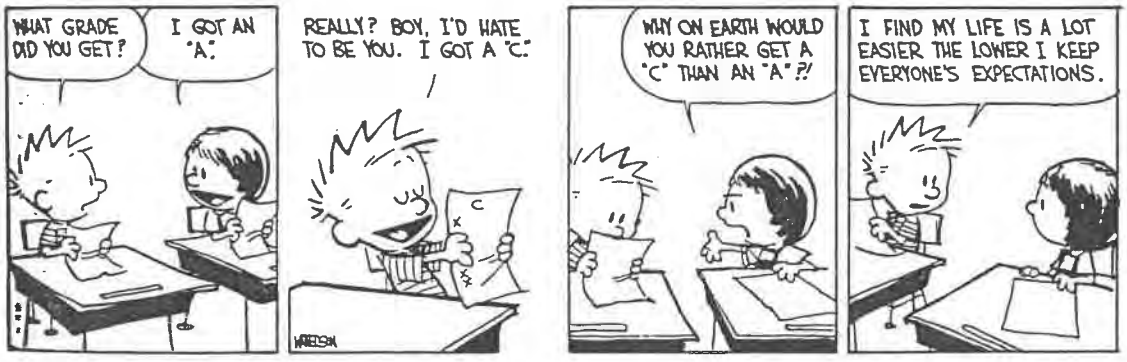
FIGURE 23

ENTPs are confident in the value of their pursuits and display a charming capacity to ignore the standard, the traditional and the authoritative. As a result of this open attitude, they often bring a fresh, new approach to their work and their lives. The ENTP is a keen judge of the pragmatics of both the social and the mechanical, and may become expert at directing relationships between means and ends.

As the psychiatrist informed me back in 1973, the church has very low expectations of it's leaders. Church is "boring" and "routine" and many want it to stay that way. A clergy wanting to "lower everyone's expectations" perpetuates a devastating plague that is incapacitating the United Methodist Church. If we continue to do what we've always done, we'll always get what we've always gotten.

Any successful business entrepreneur will tell you that you can't listen to the old adage "*If it ain't broke, don't fix it.*" They will invariably admonish you to "*fix it before it breaks!*"

FIGURE 24


WHAT GRADE DID YOU GET?
I GOT AN "A."
REALLY? BOY, I'D HATE TO BE YOU. I GOT A "C."
WHY ON EARTH WOULD YOU RATHER GET A "C" THAN AN "A"?!
I FIND MY LIFE IS A LOT EASIER THE LOWER I KEEP EVERYONE'S EXPECTATIONS.

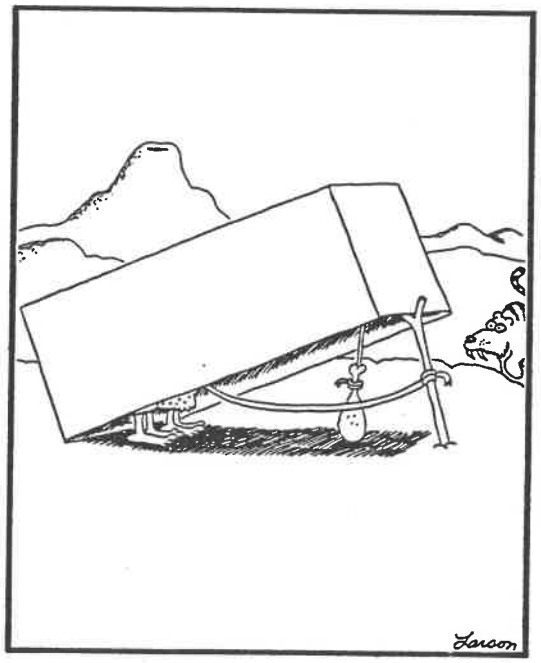
The least helpful suggestion is "lower the expectations of the clergy." The standard traditional assumption that the clergy of the UMC can continue to serve the King of kings and Lord of lords with less passion and devotion than the average businessperson serves the dollar, and the recognition, possessions, and pleasures it can buy, is utter foolishness! When we seek security and ease over opportunity and possibility, we desert the ranks as soldiers of Christ.

As an ENTP who "*may become expert at directing relationships between means and ends,* " I am most concerned that the churches we serve recognize that Christ has commanded us to move toward some very specific "ends". One of the greatest challenges I face, as a church-planter, is with United Methodists who consider *transferring* their membership to GCC. I have yet to discover a United Methodist who comes to GCC, by letter of transfer, with an experiential cognition regarding the "ends" toward which we move by strategic "means".

And even when some begin to recall the "means" they have employed in past church experiences, I observe that their "means" were often self-destructive!

FIGURE 25

"Shhh, Zogi...Here comes one now!"



The "means" we employ will vary from congregation to congregation. The "end' towards which we strive is marked by the salvation that comes to all who "give up" (as

Wesley referred to it) their faith in anything other than Christ for salvation. Wesley came to a place in his life when he finally resolved to seek salvation through faith by first of all

> *"absolutely renouncing all dependence in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up."* (Works, Volume I, p. 102.)

For the rest of his life, (to use the words of Thomas a Kempis) *"following naked the naked Jesus"* became the spearhead for his evangelistic appeal. Wesley cried for the people to *"trust Christ alone!"* He writes,

> *"As 'there is no other name given under heaven' than that of Jesus of Nazareth, no other merit whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a share in his merit, than by faith in His name."* (Works, Volume V, p. 61.)

It is a wonderful privilege to meet with this Meta-Group while devising "means" which will accomplish the "ends" to which Christ has called!

Where the introverted NTP sees design as an end in itself, the extroverted NTP sees design as a *means;* the end is the invention that works, the prototype that is replicable. Ideas are valuable when and only when they make possible actions and objects. "It can't be done" is a challenge to an ENTP and elicits a reaction of "I can do it." They are not, however, the movers of mountains as are the INTJs. Rather, the faith of ENTPs is in their ability to improvise something, and they display an unusual talent for rising to the expediency of a situation. Superficially, ENTPs resemble ESTPs in their daring-do. But the focus of the ENTP is on competency and the sense of power this gives, rather than on the feeling of freedom of action experienced by the ESTP.

During the months preceding this project I have hired four new staff people; three of them are full-time. When several staff people, who had been with me in years gone by, left GCC to go to another ministry, there were no "blueprints" to follow. A previously established network of faithful men and women counseled, encouraged, prayed, and listened to Sheila and I as Jesus called us to negotiate the waters before us.

ENTPs can be fascinating conversationalists, able as they are to follow the complex verbalizations of others. They may deliberately employ debate tactics to the disadvantage of their opponents, even when the "opponents" are close associates and valued friends. ENTPs are the most able of all types to maintain a one-up position with others. They value adaptability and innovation and thus respond quickly and adeptly to another's shifting position. They may even be several jumps ahead. The ENTP, talkative and motivating, is often the life of an enterprise. The ENTP can be an entrepreneur and cleverly makes do

with whatever or whoever is at hand, counting on ingenuity to solve problems as they arise, rather than carefully generating a detailed blueprint in advance.

God gave us the people, the resources, and the counsel, to pay the price and help GCC take another step. I am so thankful for the 'team" of people who stand beside us in the service of Christ. I want to encourage them, inspire them, and call them into an ever-increasing potency in ministry. I pastor a church that sees the Great Commission in light of the Great Commandment. That is, after all, the "Character of a Methodist" as Wesley describes it.

> A Methodist is one who has 'the love of God shed abroad in his heart by the Holy Spirit given unto him;' one who 'loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.' God is the joy of his heart, and the desire of his soul; which is constantly crying out, 'whom have I in heaven but thee? and there is none upon earth that I desire besides thee! My God and my all! Thou art the strength of my heart, and my portion forever! (Works, Volume VIII, p.341.).

A rough draft is all that an ENTP needs to feel confident and ready to proceed into action, counting on the ability to improvise as a situation develops. Because of this tendency to depend on ingenuity and improvisation, they may neglect very necessary preparation at times. After repeated failures in situations where improvising has met with defeat, the ENTP may develop ways of avoiding such situations as a substitute to thorough preparation.

Fully aware of this potential weakness, I continually seek relationships with people who know what I don't, do what I can't, and act like I hope to. Each of the staff people at GCC brings something to the table that I do not have. The diversity and competency of my staff is no accident. By the sovereign will of God, and the obedience to the Holy Spirit our staff has demonstrated, we have a team that is balanced, capable, and passionate.

Each of us participated in the DISC test together. We spent an entire day in the process and discussed each step along the way. Results were shared, strengths affirmed, and weaknesses recognized. It was a great day.

My own tests indicate a very high "I" orientation. Knowing that I have a very strong Sanguine/Choleric temperament and primary spiritual gifts of Leadership, Teaching, and Evangelism, the high "I" came as no surprise. It fits. (Because this has been so helpful to me, I have worked to prepare resources that I can use to instruct my people. A portion of the "temperament" and "personality" materials I'm utilizing with my congregation is included as an addendum to this paper.)

In the very first chapter of his book Principle-Centered Leadership, Stephen Covey writes of characteristics he sees in principle-centered leaders. These people, whom Covey believes "see life as an adventure," manifest some traits I possess, and demonstrate a few I would like to acquire:

> Principle-centered people savor life. Because their security comes from within instead of from without, they have no need to categorize and stereotype everything and everybody in life to give them a sense of certainty and predictability. They see old faces freshly, old scenes as if for the first time. They are confident it will be exciting and growth producing and that they will discover new territory and make new contributions. Their security lies in their initiative, resourcefulness, creativity, willpower, courage, stamina, and native intelligence rather than in the safety, protection, and abundance of their home camps, of their comfort zones.
>
> They rediscover people each time they meet them. They are interested in them. They ask questions and get involved. They are completely present when they listen. They learn from them. They don't label them from past successes or failures. They see no one bigger than life. They are not overawed by top government figures or celebrities. They resist becoming any person's disciple. They are basically unflappable and capable of adapting virtually to anything that comes along. One of their fixed principles is flexibility. They truly lead the abundant life.
>
> At least that is what Covey believes.

ENTPs can succeed in a variety of occupations, as long as the job does not involve too much humdrum routine. At this point, they become restless. If a project in which they are engaged is no longer challenging, they tend to lose interest in that project and fail to follow through--often to the discomfort of colleagues.

This explains, in part, why I continually reference the vision to which we cling at GCC. We are about the business of ***"TAKING STEPS CLOSER TO CHRIST AND EACH OTHER".*** Every person has a "next" step, whether that person has walked with God for 80 years, or ten minutes. Even "pre-Christians" have a "next" step. At GCC we lift the vision and value of our mission for all to see.

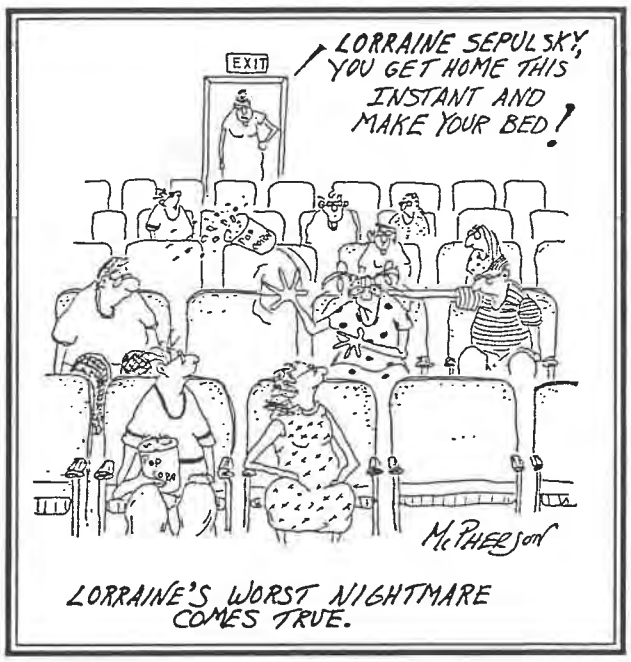
Bob Wall, Robert Solum and Mark Sobol agree in their collaboration on The Visionary Leader, when they write,

> Stop for a moment and think about what currently gets the air time in your company. In most organizations, it's the numbers" schedules, profits, expenses, deadlines, and so on. Most organizations spend their company time talking about the technical side of the business. In traditional businesses, cultural values are rarely, if ever, discussed and the company's mission is the domain of only the top management.
>
> If the cascading of the Vision Statement is to be effective, it must get air time! You get what you talk about! Air time makes up much of the Vision Statement

implementation pare to spend time every week stressing mission and values to the entire company." (The Visionary Leader, Prima Publishing., 1992, p.88.)

The great tragedy of not communicating the vision and value of the organization is at best two-fold. **First**, you will never be able to bring the resources to bear on accomplishing your purpose if you don't communicate, in a compelling way, *what* needs to be done next and *why* that needs to be done next. The whole organization suffers. **Second**, you will weep to see the people you serve failing miserably. Without a clear understanding of "what" to do next, and "why" that needs to be done, your people will believe "everything is just fine" when, in reality, everything is a "mess".

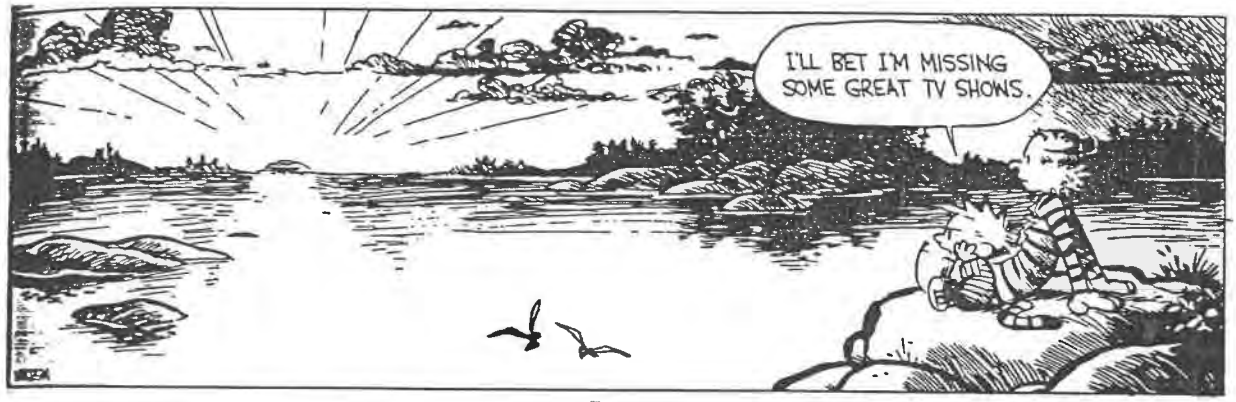
FIGURE 26



I want to love my people enough to communicate their value to God, and God's purpose and plan for their lives! The people God has called me to lead don't deserve betrayal. They need to know that God has called them to love, worship and honor Him; and to love their neighbors too!

We are called to live life; and to live it abundantly, not vicariously!

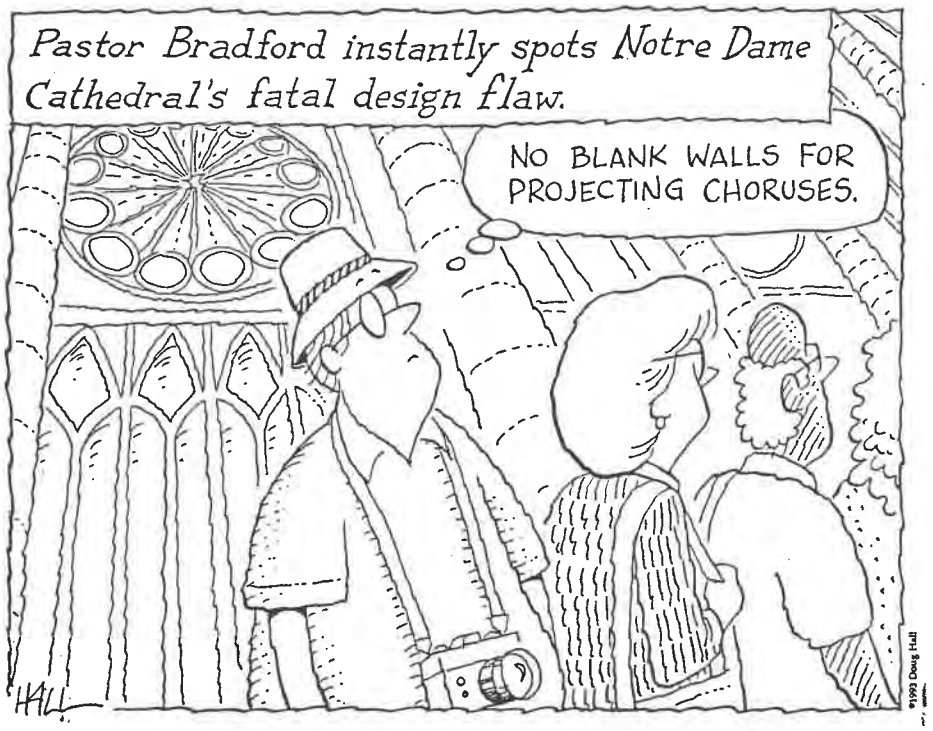
FIGURE 27



The "good" has always been the enemy of the "best". Yet, Jesus called us to real life. May God help us to reach a numb, bored and aimless generation with the vibrancy, meaning and passion that comes only through a relationship with the living Lord!

Seldom are ENTPs conformists. ENTPs enjoy outwitting the system and use rules and regulations within the system to win the game--whatever it may be. They understand well the politics of institutions and deal with these realities very well, always aiming to *understand* the people within the system rather than to judge them. ENTPs are good at innovative projects and can administer them well if dull routine is not involved. They usually are outstanding teachers, continuously devising new participative ways to make learning exciting for the students.

FIGURE 28



In his conference titled ***"How to Plant a Church"***, Carl George taught me about three different types of pastors. He called them simply: **Catalysts, Organizers, and Operators**. Among the insights he offered were these:

- Catalysts love to start things up. They rarely finish what they start.

- When an organization can harness the energy and velocity of a skunk (catalyst) it would do well to do so. It is the work of the skunks in your organization that guarantees the very life of your organization in the years ahead.

- Very few "cats" stick around to pastor the churches they plant. "Founding" pastors, those who can plant a church and make the bridge into the "Organizer" and "Operator" roles, are very few indeed. Examples of the rare "Church Founder" include Robert Schuller and Rick Warren.

- Most "cats" raise the expectations of their followers so high that nobody could accommodate them. They create a huge amount of energy, stir up dust, and call to the people, "Follow me to the top of that hill!" Once they arrive, however, the people begin to grumble and complain. They ask for organization, clear and measurable action steps by which they may measure their progress, care ministries and enhanced community. Much to their dismay, the catalyst who led them to the

top of the hill is now viewing another hill, off in the distance, and already beginning to cast vision for the taking of the conquering of the next mountain.

• Church people are all too ready to throw out the catalysts. Cats upset the status quo. Cats created the chaos of new life. Cats love the din, serendipity, and freewheeling chaos of the "Delivery Room"; for the "Delivery Room" is the place where action is past-paced, challenge is great, and the stakes are high. It is in the "Delivery Room" where new life is manifest. For the catalyst, there is no more exciting place to work.

• Many successful evangelists are catalysts. Let someone else disciple; these people are evangelists!

I am convinced; new ministries reach new people. I am determined to be on the cutting edge. When Sheila and I began GCC we were amazed to see the accuracy of Carl George's analysis.

Being intentional about reaching unreached people, we developed a "front porch" mentality. Our intention was to offer people a safe place to gather information about Christ and His Church. We wanted to present the uncompromised gospel in a high tech, high energy celebration service each week. It appears to be working.

Just as people have a "front porch" on their homes, we built a "front porch" on our church. In their homes, our people use their front porches as a safe place to welcome new friends; it is a place to sit and talk about life. On the front porch you can talk about serious issues with the knowledge that you can graciously excuse yourself at any time. You can sit down for a while, or you can move on. As long as you continue to extend the *Welcome* mat, the choice rests with your guest.

In our church, we call our weekend services our "front porch". Newcomers are welcome to come and listen to the life-changing message of God's love revealed in Jesus Christ. We pull no punches. Like Mike Slaughter says, *"Life is too short to play church."* Our church's weekend services (GCC's front porch) provide a safe place for a very dangerous, life-changing message.

Our mid-week services are "in house". It is during the mid-week services that we meet around the table, as a "family", and build the community of the church. Extended worship, teaching, and prayer comprise our mid-week agenda. The sacrament of Holy Communion is offered in our mid-week service.

During the celebrations services I serve as the primary communicator. There are others who teach and speak, but the primary responsibility is mine. It is from the pulpit that I frequently cast vision and reinforce the values of our congregation. Peter Senge writes in his book The Fifth Discipline,

"Visions spread because of a reinforcing process of increasing clarity, enthusiasm, communication and commitment. As people talk, the vision grows clearer. As it gets clearer, enthusiasm for its benefits builds." (p. 227)

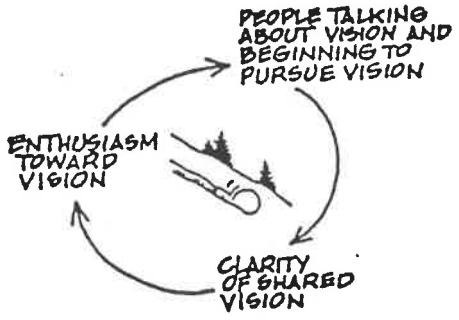
GCC's celebration services are designed to reinforce the vision and values of the Church. We want people to talk about the possibilities, gain enthusiasm, and embrace our mission to ***"Take Steps Closer to Christ and Each Other".*** I am a cheerleader for our people. Senge goes on to say,

> "If the reinforcing process operated unfettered, it would lead to continuing growth in clarity and shared commitment toward the vision, among increasing numbers of people." (p. 227)

It is my hope that we will be able, even with increased numbers of people, to stay focused on our vision. Senge says,

> "People see different ideal futures." He believes, "The visioning process can wither if, as more people get involved, the diversity of views dissipates focus and generates unmanageable conflicts." (p.227)

FIGURE 29



As the primary vision caster, it falls to me to clearly communicate what the future would look like if the needs we feel were met. I must illustrate, in compelling ways, the future reality our faithfulness will produce.

As an employee, an ENTP may work against the system just for the joy of being one-up. For ENTPs, to be taken-in to be manipulated by another, is humiliating; this offends their joy in being masters of the art of one-upmanship.

Dennis Waitley writes some solid advice in his book Timing Is Everything. Published by Thomas Nelson Publishers, this work is full of good information. On page 93 Waitley asks the critical question, "*Who do I* **need** *to know?"* (bold for emphasis).

In a system like the United Methodist Church, taking the time to consider Waitley's question is more than advisable; it is critical. Waitley says,

> "Take a few moments to identify four key people to whom you turn for advice about how to reach one (or more) of your top three goals.
>
> Did you list persons who have a track record of success? (I'm continually amazed at the percentage of people who turn to unsuccessful people for information and encouragement about how they might personally become more successful!) What are the credentials of the people you consult?"

Waitley assumes that I have three goals. Good for him. We should assume that United Methodist Clergy are actively pursuing goals, or solving problems. Either of which will accomplish something of significance for Christ. It is time to trust Christ and jump on board!

FIGURE 30

ENTPs are the natural engineers of human relation ships and human systems. Their good humor and optimistic out look tend to be contagious, and people seek out their company.

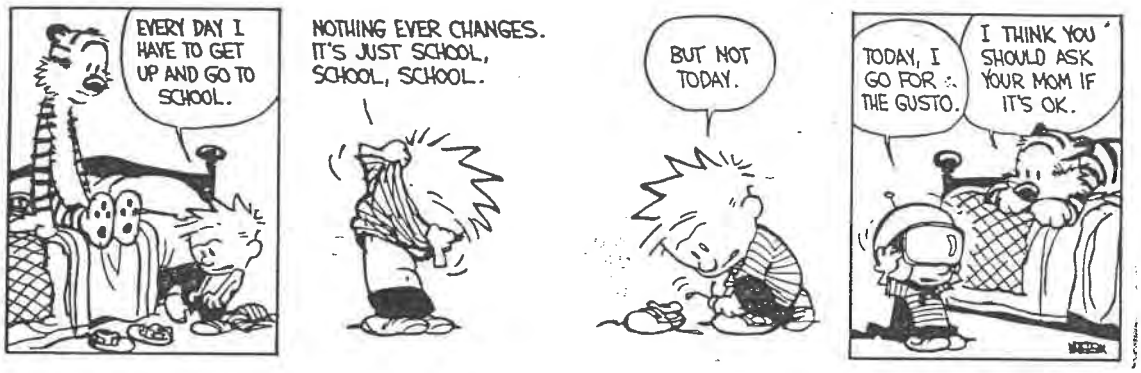
People are attracted to the vitality, love, joy and goodness that is found in God. It is critical that we remember, we are created in the image of God. What must that mean to our ministries? How then should we live?

An enthusiasm for creative joy in life is part of our "I.Q.". Not our "I.Q.", our "I. Q.". I was first challenged to consider this while listening to Dr. Joel Hunter, pastor of Northland Community Church, Orlando. Dr. Hunter's thesis was simply profound.

He suggested that the biblical notation that we are *".created in the image of God."* implies that we have the ***image quotient*** necessary for us to *accurately* reflect God in this world. He contended that as certainly as your "I.Q." does *not* reflect your intelligence, but *only the capacity* you have for intelligence, your "I.Q." does *not* measure the accuracy by which you reflect God, it simply declares that *you can accurately reflect God* if you will have your "warped image" restored by Jesus Christ. So, being *".created in the image of God."* may mean, not that we do reflect God's image accurately, but that ***we have the capacity to reflect God's image accurately.***

It is time we step out of the routine of "religion" and "go for it."

FIGURE 31


EVERY DAY I HAVE TO GET UP AND GO TO SCHOOL.
NOTHING EVER CHANGES. IT'S JUST SCHOOL, SCHOOL, SCHOOL.
BUT NOT TODAY.
TODAY, I GO FOR :. THE GUSTO.
I THINK YOU SHOULD ASK YOUR MOM IF IT'S OK.

As mates, ENTPs tend to create a lively living environment. They are gregarious, laugh easily and often, are typically in good humor. Orderliness in the routines of daily living is not apt to inspire them; they usually solve this problem by mobilizing those around them. Tom Sawyer illustrated this talent when he solved the problem of getting his Aunt Polly's fence whitewashed. Life with ENTPs is likely to be a daring adventure; they can lead families into physical and economic dangers. ENTPs improvise to remain unaware that they do not have the necessary knowledge of the situation to ward off such dangers.

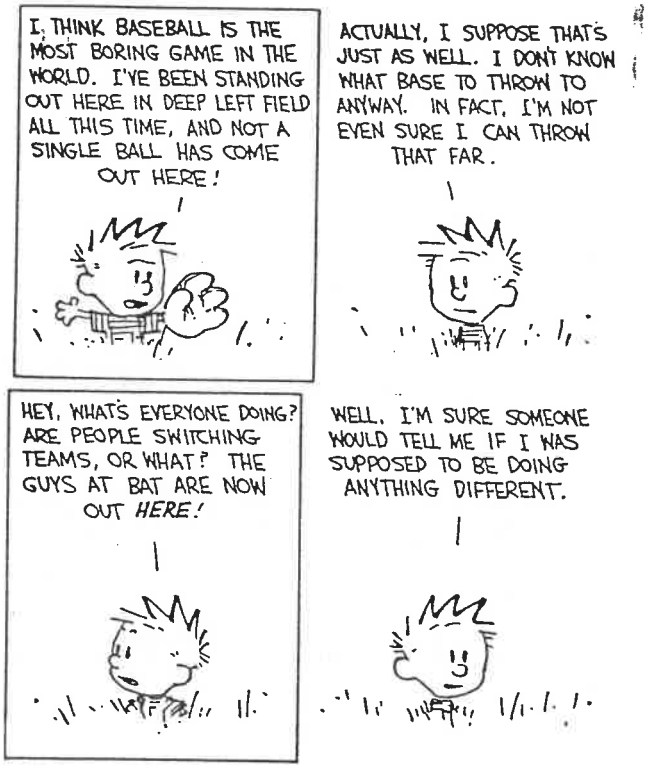
If the mate of an ENTP is not competitive, he or she is likely to find the one-up/one-down transactions somewhat wearing. If the made is competitive, the result might be conflict. Although usually good providers of economic necessities, ENTPs at times engage in brinkmanship with their careers, placing them in jeopardy and behaving as if unaware of the consequences; they may thus offer unnecessary challenges to those who have power over their professional success. When challenges elicit negative responses from superiors, ENTPs are apt to react with delight at having an opportunity to improvise a solution to the crisis-- and, more often than not , they succeed in doing so.

Sheila and I have the same pace that you keep. There is always a new hill to climb, another soul to reach, another person to mentor. We do it together. We do the whole ministry together. She is involved in every aspect of my life.

Shiela matters more to me than my church. My children matter more to us than our "extra-family" ministry. We pray together. We worship together. We vacation together. We take steps together for Christ. Sheila is has her B.S.R.N. Currently, she is working full-time with our family and our church. She is the greatest woman of God I have ever known.

ENTPs are likely to have all sorts of hobbies and to be experts in unexpected areas, but they are not apt to share these hobbies with their mates or children in the sense of teaching. In fact, ENTPs may be very inconsistent in the attention given to offspring. Usually, it is feast or famine. ENTPs have a lively circle of friends and are interested in their ideas and activities. They are usually easy-going, seldom critical or nagging. At their worst, they can show undependable, fickle characteristics and may be rather easily discouraged. (See Reference #1, Tables 1-11, "Temperament Indicators.").

FIGURE 32


I THINK BASEBALL IS THE MOST BORING GAME IN THE WORLD. I'VE BEEN STANDING OUT HERE IN DEEP LEFT FIELD ALL THIS TIME, AND NOT A SINGLE BALL HAS COME OUT HERE!
ACTUALLY, I SUPPOSE THAT'S JUST AS WELL. I DON'T KNOW WHAT BASE TO THROW TO ANYWAY. IN FACT, I'M NOT EVEN SURE I CAN THROW THAT FAR.
HEY, WHAT'S EVERYONE DOING? ARE PEOPLE SWITCHING TEAMS, OR WHAT? THE GUYS AT BAT ARE NOW OUT *HERE!*
WELL, I'M SURE SOMEONE WOULD TELL ME IF I WAS SUPPOSED TO BE DOING ANYTHING DIFFERENT.

The great insecurity of the people of God face is summed up in this cartoon. The Old Testament tells us that the "*people become like their priests.*" If we are straying from

the course Jesus established for His Church, who is responsible to shout out the new bearing? It is us. If we are in sync with Christ, and obeying the commands He gave, who will teach the people of God about their "next" step? Who will encourage Christ's followers along the *".narrow way that leads to eternal life?"* I am persuaded, it is Christ followers like us. It is our call. It is our purpose.

Chapter 5

SYNTHESIS

Two of the people in full time ministry with me spoke profound truth today. It happened right in the middle of our weekly staff meeting. As we conversed, they suddenly shifted gears and began to push the envelope on our casual conversation. They began to speak with conviction and penetrating insight. They started telling the truth about ministry that changes lives; and the truth, once spoken, had the effect it always does. Those who have ears to hear, hear it. In D. Min. terms, those who have the paradigm to recognize it, do. Apparently, this was my day for hearing. It was as if a light went on in my head.

Reinforcing the Vision with Results.

Lynda and Roy were telling about the motivation they felt when they served Christ in their pre-GCC past. Because both are new to our ministry this year, they were able to paint vivid images from buckets full of fresh memories. Both had served in a nation wide para-church ministry throughout the 80's. Both raised their own support, year after year, in order to participate in the ministry, and they were both passionate about their willingness to give their all for the cause they had embraced.

I commented on their willingness to go out and raise their own support in order to have someone else tell them what to do. The energy meter in the room shot up and pegged well beyond the red line. People sat up. Volume increased. Diction improved. You should have been there.

I quickly discovered that they felt strongly about the vision and values of the ministry they served. When I asked them why they were willing to raise their own support, drive over 100,000 miles a year, live in a mobile home pulled behind the car, and work day and night for low wages they had to raise themselves . they told me. They looked me in the eye as they spoke.

"*We were part of something that changed the nation.*" said Roy. "*That's right,*" Lynda agreed, "*We were constantly reminded of the results of our work, and the results were worth the effort.*"

I pressed the issue. "*Roy, with you on the road with your family, and Lynda, with you spending so much time at the corporate office, what made you feel like your ministries mattered?*"

They both leaned across the table at me, fire dancing in their eyes.

"Del always reminded us of the results. We heard testimonies every day! We never did a program, without Del making sure that we heard about the lives that were changed forever because of the ministry to which we had given our lives! Del kept telling us how important it was. He reminded us that we were impacting the nation. We saw the results!" Lynda declared.

"And every year we knew that we were on the team for one year. We could see the end. We knew that the pace was grueling for a time, but that it had an end. It was a killer schedule; it burnt us to a crisp. But every year we had the chance to sign on and be world changers for another year and we did it! We wanted to make a difference with our lives." Roy continued.

"It is easier to make a big sacrifice than a small one." said one.

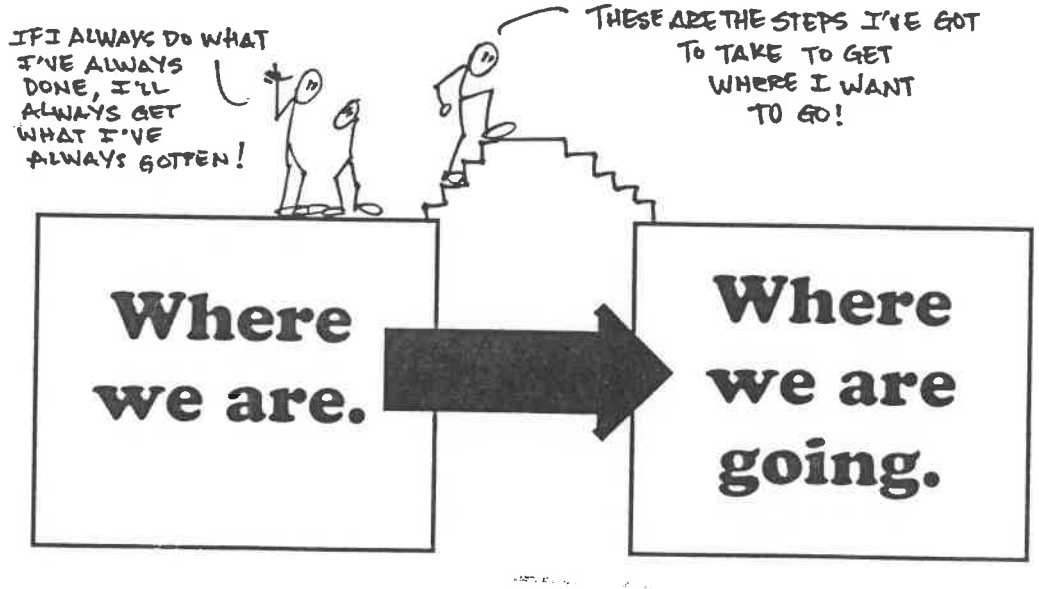
"Del kept before us 'changed lives'. I felt I made a difference." added the other.

I learned a lot this morning. People respond to constant reinforcement of the organization's vision and values.

People must see the results. They must have vision. They must also see the end: both in the time frame of each specific ministry commitment, and in terms of results. They need to see the lives that are changed as a result of their ministry effort. The "end" matters. It represents the results that quantify success, and the celebration point for a job well done, or a life well lived.

The bottom line is the beginning. Leaders in the Church will find no better place to begin, than with the end. The *end* does not justify the *means,* but bear in mind, the *means* we employ will certainly accomplish the *ends* toward which they point. That is why responsible ministry syncs best with the fundamentals of change theory when the *end* is in mind at the *beginning.*

FIGURE 33


IF I ALWAYS DO WHAT I'VE ALWAYS DONE, I'LL ALWAYS GET WHAT I'VE ALWAYS GOTTEN!
THESE ARE THE STEPS I'VE GOT TO TAKE TO GET WHERE I WANT TO GO!
Where we are.
Where we are going.

Context Focuses Innovation

We start from where we are. The context is the launch pad from which personalities soar into ministry. Ministry does not happen in a vacuum. Ministry is contextualized; it happens somewhere, sometime, somehow, to someone. And it happens through *persons.* Those who know their context, and focus ministry according to their unique personality, gifts, and graces, are able to prayerfully plan their work and prayerfully work their plan. Fine tuning their trajectory along the way, you can readily identify such influencers. They have a clear vision of a preferred future, can communicate what life would be like if their vision became reality, and they amass resources and personnel to facilitate the movement of their church along the critical growth path. These leaders plan and pray. They know their plan and they can articulate it clearly.

Such an approach to leadership does not preclude creativity or spontaneity, nor does it shrink back from embracing the benefits of serendipitous change *as change occurs.* In fact, the wise leader welcomes the unfolding revelation of the journey.

In Innovation and Entrepreneurship (1985) Peter F. Drucker wrote that

> "systemic innovation consists in the purposeful and organized search for changes, and in the systematic analysis of the opportunities such changes might offer for economic or social innovation."

He went on to identify seven sources to look for as signs and sources of a chance to innovate. Four of these sources are within the enterprise (business, church or otherwise) or the industry in which they operate. They are basically symptoms of change. They are: the unexpected success or failure; the incongruity (the discrepancy between reality as it is and reality as it is assumed to be); innovation based on process need; and changes in industry or market structure that take people unawares. The other three sources involve changes outside the industry or enterprise, namely, demographics; changing tastes, perceptions, and meanings; and new knowledge, both scientific and nonscientific.

Drucker says the most useful of the seven "windows" of innovation is always the unexpected, especially the unexpected success. It is the least risky and the least arduous. Yet it is almost totally neglected. What is worse, pastors often actively reject it.

An unexpected success gives your organization a lift. It bumps you up a step: emotionally, physically, spiritually or relationally. Every Psychology 101 student learns the same basic truth, "*We see what we are prepared to see.*" That simple statement may be the most fundamental definition of "paradigm". How sad is the pastor who can't see, or won't

see, the new opportunities in unexpected success! Such rigidity stymies the ongoing education of practical experience, and the blocks personal and corporate growth.

Context Shapes Influence

The flexibility of effective leaders demonstrates their commitment to constant learning. They are always learning. They are observant; always listening. Like Ananias (whom the bible refers to as the "*disciple*" who influenced Saul to receive the Holy Spirit and serve Jesus as the great missionary Paul) the effective influencer is the one who lives life listening for the Word of the Lord. The wise leader receives God's truth, whether it comes through scripture, another person or life-experience. Keeping one eye open, with an ear inclined to the slightest hint of the Holy Spirit's guidance, will invariably increase a leader's understanding. The better we understand, the more effectively we utilize every vague nuance of our context to move our people into position for faithful living.

Are you moving your people into position for faithful living?

Leaders can't live life for their people. They can however understand their context so thoroughly that they are able to position their people for effective, God honoring life.

Those who are aware that leadership is influence will take care to insure that their own lives honor God and so increase the odds that their followers will follow their example in the Way of Christ. Paul said it well when he admonished his hearers saying,

> "...for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me." (1 Corinthians 4:15b,16.)

Levels of Influence

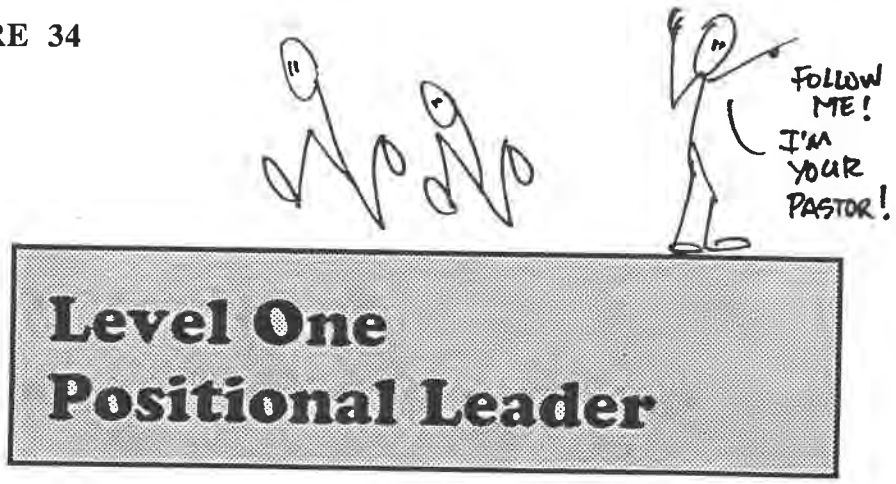
How we lead is determined by the level of influence we have with our followers. I am indebted to Dr. John C. Maxwell for the information that undergirds my understanding of this truth. In his 1993 "Everything Rises and Falls on Leadership Conference" he presented a lecture called "The Five Levels of Leadership". I benefited greatly. I will summarize a portion of my notes so that you may also profit.

Level One: Positional Leadership

Most United Methodist pastors, and lay leaders for that matter, exercise leadership only at the first level of influence. Their *position* determines their leadership. Their influence does not extend beyond their job description. They are constantly asking, "Is this my job? What exactly does my job description say?" People follow the leader who stands on the first level of leadership because they have to. Whether they like the leader, or not, they recognize that the leader has the position of "pastor" or "Treasurer" or "UMW President". And in the

United Methodist Church, such titles insure the first level of influence for the person holding the office. Of course, the liability of leading from only the first level of leadership is that I can't influence people beyond my job description. You can't make significant changes in your church if you are only on level one. People will only allow you to function within your designated area.

FIGURE 34



Understanding that the vision and values God has given His Church will require the total dedication of our lives is sobering. Avoiding conflict and working hard won't bring success in the mission of our United Methodist Church. Claiming our "rights" as pastors *appointed and charged* will not establish the influence of a growing Christian Church in the world.

The Role of Prayer

The number of influencers for Christ must grow. Jesus said we must pray.

> "The harvest is plentiful but the workers are few. Ask the Lord of the harvest therefore, to send out workers into his harvest field." (Jesus. Matthew 9:37, 38.)

Some of those captured by the vision of an effective Church have been radical in prayer. Theirs was not a "level one" positional leadership. Consider that Bishop Ken was so much with God that his soul was said to be God-enamored. He was with God before the clock struck three every morning. Bishop Asbury said,

> 'I purpose to rise at four o'clock as often as I can and spend two hours in prayer and meditation.' Samuel Rutherford... rose at three in the morning to meet God in prayer. Joseph Alleine arose at four o-clock for his business of praying till eight... John Welch, the holy and wonderful Scotch preacher,

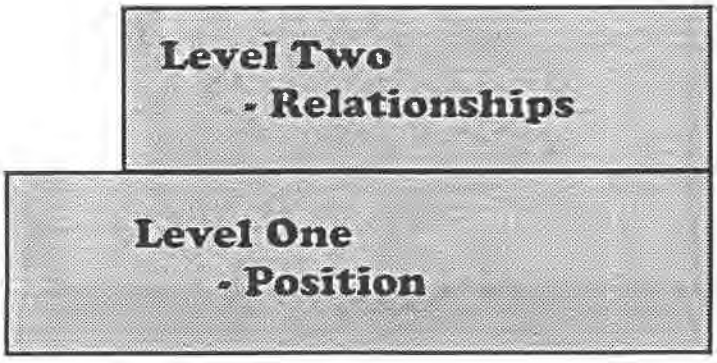
thought the day ill spent if he did not spend eight to ten hours in prayer." (E.M. Bounds, Power Through Prayer (Grand Rapids: Baker, 1965), p. 46.)

Prayer moves a leader. Prayer effects change in the sphere of influence in a leader's life. Prayer increases the number of *workers* in the cause of the Kingdom.

Level Two: Relational Leadership

Once a pastor gets beyond the first level of leadership, relationships become important. The key difference between level one and level two being that people now follow you because they *want to*, not because your position means they *have to.* At this level, people choose to follow. They follow because they actually *like* you. Your *relationship* with your people determines your influence. Because of the trust they have in your leadership, they give you permission to lead them into change. They'll follow you beyond the parameters of your stated authority. They give you authority over their lives that you did not have when you were a level one "positional" leader. Leadership is fun at the second level. That may be one reason so many church leaders get to level two and never take the next step up in leadership.

FIGURE 35



Level Three: Result-Oriented Leadership

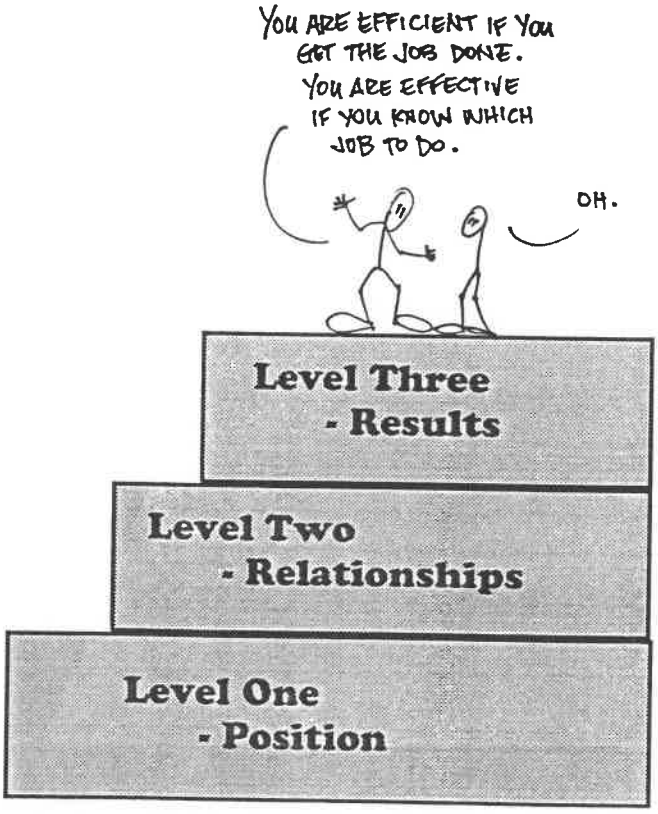
It is as the third level of leadership where most people sense success. They like you and they like what you are doing. People follow you because of what you have done for the church and they say things like, "It's sure a lot better around here since she came!" People

see, and appreciate, what you have done for their church. The key word at level three is "results". Leadership here means knowing and doing the things which have a high return, and developing accountability for results that begins with yourself. A grasp of the leader's context, sphere of influence, purpose, and personal ability provides basic information for determining "how" to do "what". Acquiring such information is a leadership imperative.

Pastors must learn to take responsibility for their own information needs. Everyone in leadership needs constantly to be thinking through what information he or she needs to make a valuable contribution in his or her own job. Drucker clarifies the leader's information responsibility.

> "Most managers still believe that they need an information specialist to tell them what information they should have. But information specialists are providers of tools. They can tell us to use a hammer to bash an upholstery nail into a chair. But they cannot tell us whether we should be upholstering a chair in the first place. It is the manager's job to figure out what information he needs to identify:
>
> 1. what he is doing now,
> 2. what he should be doing; and
> 3. how he can get from (1) to (2)."
>
> (Drucker, Peter, "Afterward: the 1990's and Beyond, The Harvard Business Review, 1990.)

FIGURE 36


YOU ARE EFFICIENT IF YOU GET THE JOB DONE. YOU ARE EFFECTIVE IF YOU KNOW WHICH JOB TO DO.
OH.
Level Three - Results
Level Two - Relationships
Level One - Position

Setting Priorities

Nobody meets more than Christians and does less. The Church doesn't need more meetings. The Church needs leaders who *"know what they should be doing":* who will develop a "farm system" for the nurture and development of influencers. If one asks the wrong question, the odds are very high that one will receive the wrong answer. Once pastors spend a little time thinking through what God will hold them accountable for by way of contribution and results over the course of their ministry, they will ask a better question. *"What is the one thing that I, and only I, can do that if done will make the difference?"* A clear priority is essential. Do not diversify, do not splinter, do not try to do too many things at once. Without priorities, church leaders will be pulled a million directions at the same time. This applies to your top influencers, and to you.

Contemporary management theory dwells, appropriately enough, on the need to delegate down. What I fail to hear mentioned is that the real delegation is always up. My experience, and the observations I've made after twenty years of ministry in the United Methodist Church, indicate the problem always comes to rest on the pastor's desk. The buck stops there. Of course, that is his or her job. But above all else, the pastor needs to make time to do his own work; and that means knowing what his or her one, or two, contributions are to be. Many of us are not effective enough because we try to do too many things.

I have a vision for equipping people to serve Christ, and positioning the church for effective ministry. That will be best accomplished if I influence influencers to own and embrace that vision. I want people to see what George Bernard Shaw identified when he said,

> "This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one... the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy." (George Bernard Shaw, Man and Superman, Preface (Penguin, 1950).)

When you communicate the joy of *being used* for the mighty cause of Christ, new influencers embrace the vision.

Attracting Influencers

The third level of influence capitalizes on those new to the church. Those who have been attracted to your leadership vision and values align their influence with your own. They add their strength, ideas and influence. They make success more likely; success is never an

individual effort. If you experience success without sacrifice, it's only because someone else paid the price before you. If you sacrifice without success, someone else will reap the harvest of your sacrifice. The momentum of the third level of influence accentuates progress.

Leveraging Momentum

The more influencers moving together in unity, the greater the momentum. It is the momentum that an organization feels when leadership rises to the third level that intensifies results. Once you are here, people feel like things are going well. They minister with the conviction that each service will be a great service. They serve believing that problems arising will be overcome with little effort because of momentum. "Big Mo" is the best friend a leader ever had. (See Figure 30, page. 61)

The higher your leadership level, the easier it is to lead. "Big Mo" is on your side. Other people help you because they believe in you. Your influence becomes wider the higher your leadership rises. It is also true that you work your way up the levels of leadership. At each level you stand on the foundation of the previous levels. So, the higher you go, the longer it takes. Not only that, but *your* commitment must increase at each level; the depth of commitment from your people must also increase.

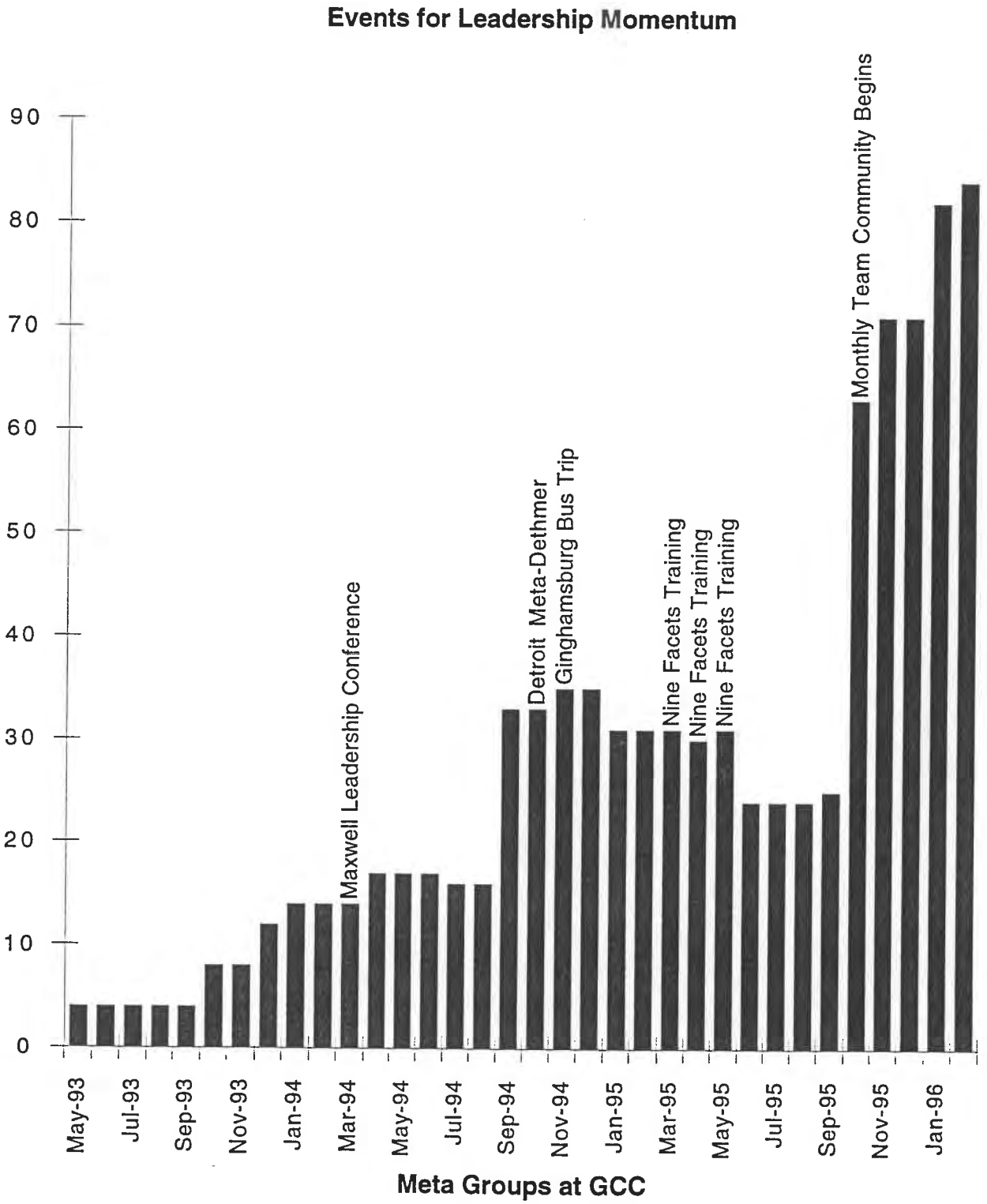
Consider for yourself:

- How healthy is my leadership?
- What level of leadership am I on at this time?
- Am I moving upward toward the next level?
- Is my ministry making the people around me more successful in following Christ?
- Am I willing to change in order to lead at the next level?
- Am I equipping people to do the ministry of the Lord Jesus Christ?

After all, that is the biblical job description of every pastor according to Ephesians 4:11-12.

> "...and some to be pastors and teachers, to equip God's people for the works of service, so that the body of Christ may be built up..."

FIGURE 37


Events for Leadership Momentum
90
80
70
60
50
40
30
20
10
0
Maxwell Leadership Conference
Detroit Meta-Dethmer
Ginghamsburg Bus Trip
Nine Facets Training
Nine Facets Training
Nine Facets Training
Monthly Team Community Begins
May-93
Jul-93
Sep-93
Nov-93
Jan-94
Mar-94
May-94
Jul-94
Sep-94
Nov-94
Jan-95
Mar-95
May-95
Jul-95
Sep-95
Nov-95
Jan-96
Meta Groups at GCC

Get the I.D.E.A.

Jesus had a great idea on discipleship. His idea for equipping God's people is conceptualized in the following acrostic.

Instruction in a life-related context. Most of Jesus' teaching was context intensive. Most of it was relevant to the daily lives of his listeners. He taught in the terms, images and concepts of his target audience. He spoke their language. He spoke about where they were, and where they could go. He taught more than how to *do*; he gave instruction on how to *be* faithful to God.

Demonstration in a life-related context. When Jesus demonstrated faithful living, He demonstrated in the flesh. That is a central point of the incarnation. Jesus honored God in the context of real life, with all it's hardships, temptations, and vulnerabilities. He demonstrated discipleship in the context of His people.

Exposure in a life-related context. Those who learned from, and followed Jesus (that is what "disciples" do) were expected to practice faithful living in the context of their jobs, families, and relationships. They were exposed to the pressures of an oppressive government, legalistic religion, poverty and the angst of guilt weighing on weary souls. No doubt about it, Jesus called people to discipleship and trained them to follow Him even when the exposure was severe.

Accountability in a life-related context. Questions that strike at the heart of a matter provide for accountability. Those who have read scripture know that Jesus specializes in such questions. Jesus never held people accountable for living a life that was beyond their capability. He always holds people accountable for faithfulness in their life related context. Ultimately, He holds us all accountable for our relationship with Him.

Jesus said that the greatest commandment of God is that you:

"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." (Mark 12:30)

We often hear people making a fuss about keeping some lesser command. Yet, Jesus has declared the irrevocable truth. A line is drawn throughout eternity and everyone will stand on one side, or the other. Either you worship Jesus Christ, or you do not. We are all one day to give an account for our choice in this matter. The question is worth asking. *"In my context, am I a worshipper of Jesus Christ?"* We will all be held accountable for contextualized discipleship.

Level Four: Reproducing Leadership

Reaching the fourth level of leadership means you have come to a level of influence that produces long term results. People development is key here. At this level you have stopped building a big church because you are busy building big people. John Wesley understood this. He sought to improve the quality of his traveling evangelists by holding them personally (to himself) and mutually (within the connection) accountable. He examined and tested their call. He insisted that they submit that call to him, and to each other. They had to be willing to spend and be spent in the work of the Lord. Wesley's influence had long term results. His influence equipped and inspired others, who in turn, became impact players in the Kingdom.

Consider the story of John Pawson. His own account is recorded in the Lives of the Early Methodist Preachers. Pawson starts out, "

> "Having found salvation myself, I felt an intense desire that others should enjoy the same unspeakable blessing." (Jackson, ed., Lives of the Early Methodist Preachers, (London, England, 1874.) Vol. IV, p.23.)

As a class leader, Pawson experienced more and more of God's grace. Under his leadership, many were converted including several members of his own family. When it became so obvious to others that Pawson was recommended as a candidate for traveling preacher his response indicated his passion for the vision and values he had been led to adopt. He was ready to follow Wesley.

> "When Mr. Wesley asked me if I were willing to give up myself to the work, I trembled exceedingly; for I was far from being satisfied that this was the will of the Lord concerning me: however, as I seriously believed that they were a body of men that were under the divine influence, I replied, 'I am deeply sensible of my own weakness and insufficiency for so great a work; but if you and the brethren think good to make a trial of me, I give myself to you.'" (Jackson, ed., Lives of the Early Methodist Preachers, (London, England, 1874.) Vol. IV, p.24.)

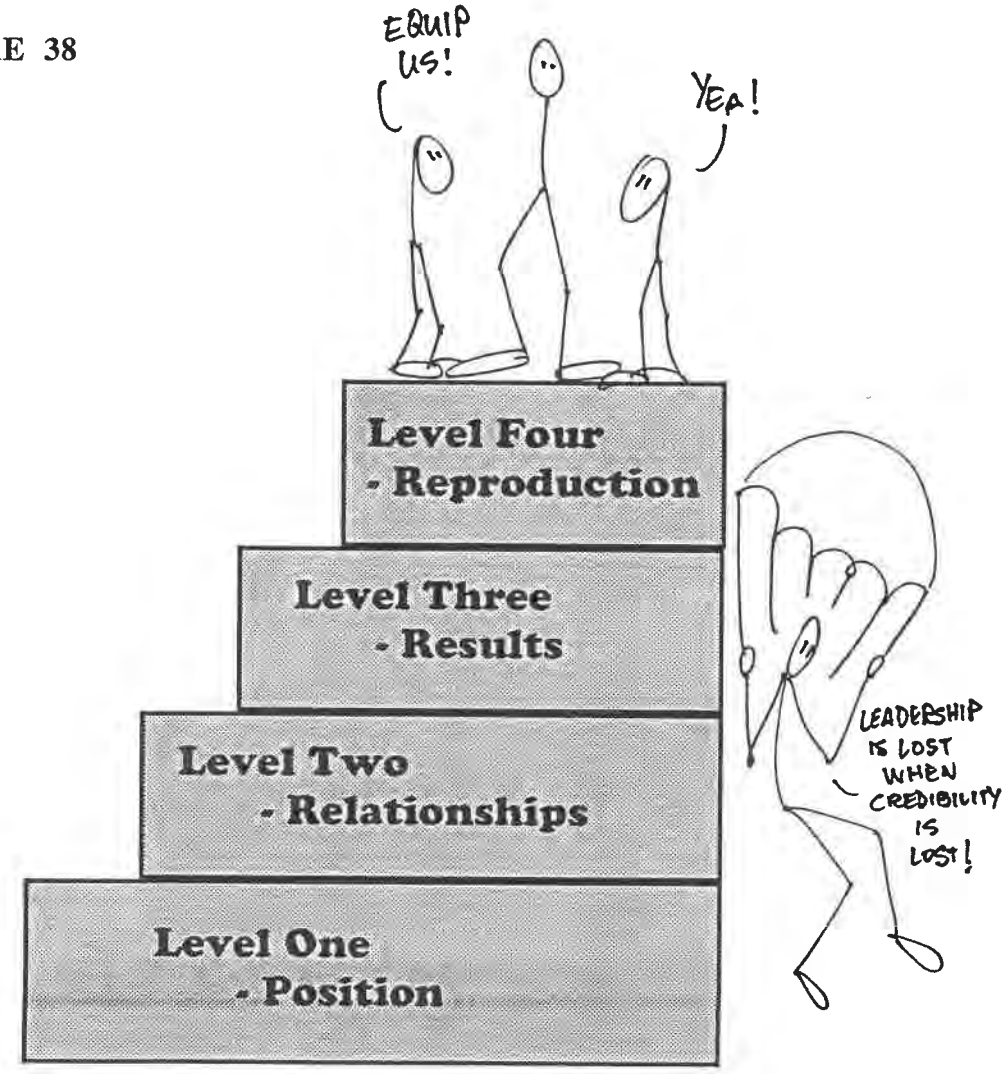
People responded to Wesley's vision. He frequently used the phrase "spend and be spent" when leading his preachers. He wrote:

> I hope that my life (rather than my tongue) says, I desire only to spend and to be spent in the work. (Telford, ed. Letters, Vol. III, p. 100.)

Wesley knew the influence of a consecrated life. He influenced others to do what he had done, die to self and live for Christ. He built big people.

You usually don't make progress because of structure; you progress because you understand how to work with influencers. At the fourth level, people follow because of what you have done for them through the ministry.

FIGURE 38



At the fourth level, growth is not dependent on you. Now growth is dependent upon your people. Reproducing leaders expands your influence in the organization. Your commitment to developing leaders will insure ongoing growth to the church and the people.

As a church planter, I've been privileged to carry the burden of ministry with no facilities. Spending seven years without a building I've laid the philosophical cornerstone for my ministry at GCC. I place top priority on developing people, because people are the most valuable, and only truly appreciable asset the church has. So, I need to model ministry for others to follow. I need to expose my leaders to growth opportunities. And I must equip my leaders to equip others.

I'll share with you the old Five-Step Equipping Process that "Anonymous" observed in Jesus' discipleship strategy.

STEP #1. I do it.
STEP #2. I do it and they are with me.
STEP #3. They do it and I am with them.
STEP #4. They do it.
STEP #5. They do it and someone is with them.

Presented another way, you can see how an influencer increases influence in the church.

Do things that others are unwilling to do.
This is the characteristic of a servant. We teach what we know. We reproduce who we are.

Do things that others should do.
Show people the life of a disciple. Model! Senge says you should "Be enrolled yourself. There is no point attempting to encourage another to be enrolled when you are not. That is 'selling,' not enrolling and will, at best, produce a form of superficial agreement and compliance. Worse, it will sow the seeds for future resentment." (Peter M. Senge, The Fifth Discipline (New York, Doubleday), 1990, p.222.)

Do things that others can learn to do.
Beyond modeling, this enables equipping. Equip those who have a passion for your vision. "The two most common things in the universe are hydrogen and stupidity." (Harlan Ellison, Omni, February, 1987; from Catherine Pfeifer.) People need help! Help them! Equip them for effective ministry by training them to do what they can learn to do.

Do things that others can't do.
This amounts to walking "point". It's called leading.

Integrity and Credibility

The longer you stay in a ministry context, the more clearly people see you. When what I am and what I do are in contrast, credibility is over. What you say in the pulpit and who you are at other times must match. People don't follow leaders who lack credibility. That means, the longer you stay in one context, the better it gets.or the worse. That may explain

one of the great problems facing the church in America. People see the influence of our faith on our culture. They see the credibility gap. Chuck Colson is right on target when he asks,

> "If there are so many Christians in the U.S., why aren't we affecting our world? We treat our faith like a section of the newspaper or an item on our 'Things to Do Today' list. We file religion in our schedules between relatives and running. It's just one of the many concerns competing for our attention. Not that we aren't serious about it. We go to church and attend Bible studies. But we're just as serious about our jobs and physical fitness." (Charles Colson, Against the Night (Ann Arbor, Mich.: Servant, 1989), p. 165.)

The credibility gap is not only with the laity of the church. In the minds of many Americans, the credibility of the clergy is up for grabs. What shall we do to buttress clergy integrity? Charles Haddon Spurgeon gave some advise on this matter.

> "I hold very stern opinions with regard to Christian men who have fallen into gross sin. I rejoice that they may be truly converted, and may be mingled with hope and caution received into the church; but I question, gravely question whether a man who has grossly sinned should be very readily restored to the pulpit. As John Angell James remarks, 'When a preacher of righteousness has stood in the way of sinners, he should never again open his lips in the great congregation until his repentance is as notorious as his sin.' . . . My belief is that we should be very slow to help back to the pulpit men, who having once been tried, have proved themselves to have too little grace to stand the crucial test of ministerial life." (Charles Haddon Spurgeon, Lectures to My Students (Grand Rapids: Zondervan, 1954), p. 13.)

People will join you in the vision as they see credibility in your life and purpose, when they recognize the integrity of your life and words. When the influencers in the Church of our Lord Jesus begin to say what they mean, and mean what they say, a new day will dawn! Let's cut the doubletalk.

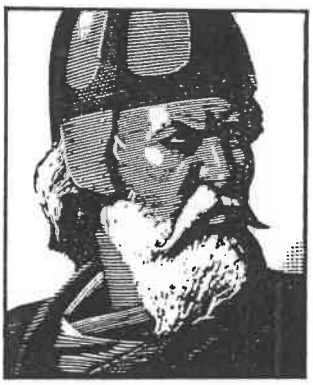
> Doublespeak is one of the biggest problems in the English language, according to a National Council of Teachers state-of-the-language report. They cited the following examples: One stockbroker called the October 1987 stock market crash a 'fourth-quarter equity retreat.' The Pacific Gas and Electric Company referred to its bills as 'energy documents.' The shutdown at the General Motors plant in Framingham, Massachusetts was labeled by the company as a "volume-related production-schedule adjustment.' A recent publication claimed that jumping off a building could lead to 'sudden deceleration trauma.' (Richard Saul Wurman, Information Anxiety (New York: Doubleday, 1988), p. 109.)

Doubletalk gets you nowhere. If you want the influence of others to be added to your cause, present the vision and values with clarity and integrity. A lot is riding on it.

At the fourth level of leadership you strategically surround yourself with others who compliment your leadership. This is truth that worldly leaders have understood from time immemorial.

> "You must not be threatened by capable contemporaries or subordinates." said Attila the Hun. "Rather, you must be wise in selecting capable captains to achieve those things a chieftain can attain only through strong subordinates. (Wess Roberts, Leadership Secrets of Attila the Hun (New York: Warner Books, Inc.), 1990, p.27.)

FIGURE 39

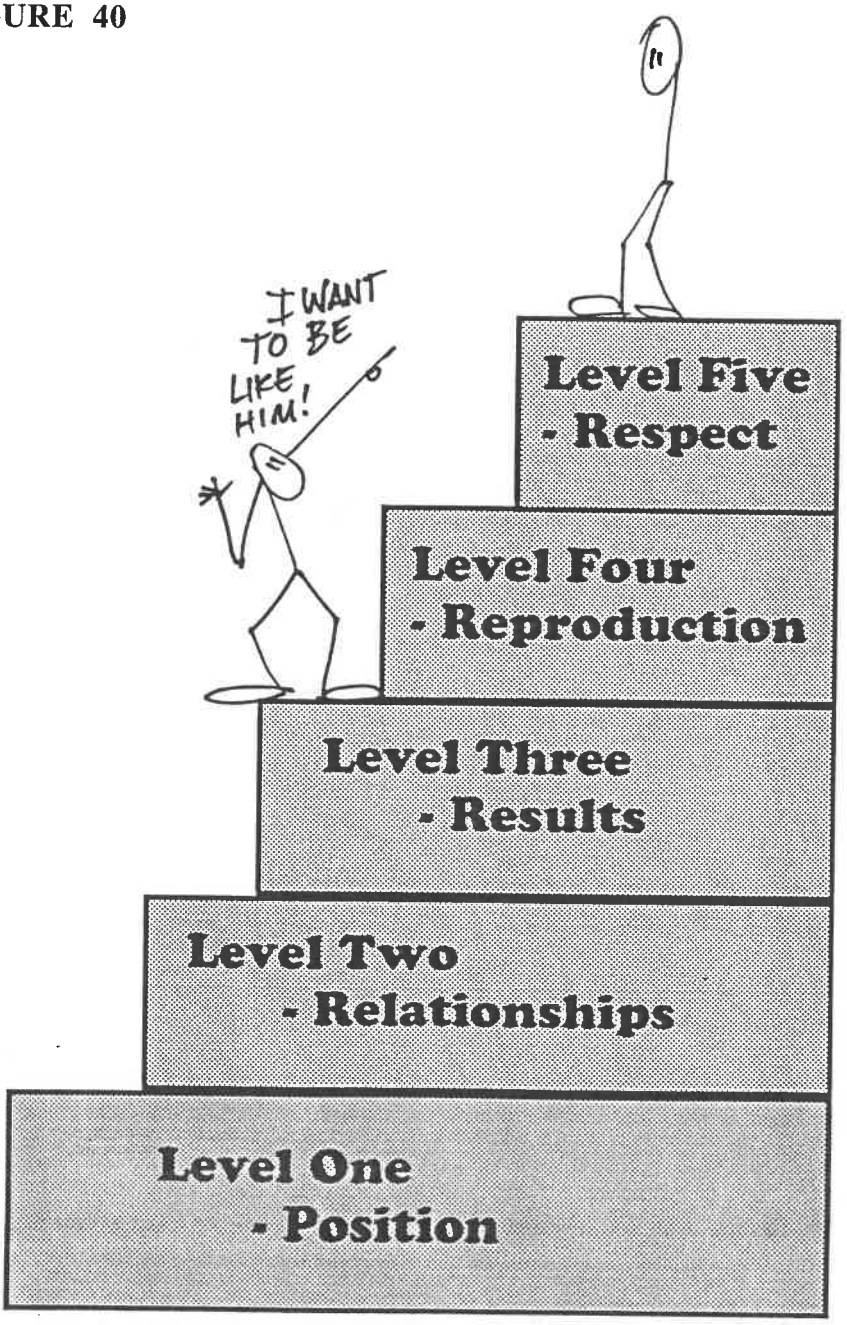


You need people who do what you can't, know what you don't, and live like you want to. Don't cave in to compliance with a survival mindset which says, *To protect your position, fire the fastest rising employees first.* Cast a vision and communicate values that fast rising influencers will embrace and potent team ministry is in your future. Not many pastors achieve the fourth level of influence. Maxwell estimates about one pastor out of four is willing to do what it takes to rise to this level of leadership. I think his appraisal may be high.

Level Five: Respected Leadership

The highest level of leadership is achieved by very few. At the fifth level people follow you because of who you are and what you represent. Maxwell says this step is reserved for leaders who have spent years growing people and organizations. Few make it. Those who do are bigger than life. Their followers are sacrificial and loyal. They have mentored many who follow in their steps. In fact, the success of new leaders is measured by this person's life.

FIGURE 40



Respect is the key word at the fifth level. I'm not sure I personally know anyone at this level. Billy Graham might qualify, but I don't meet personally with Dr. Graham very often. I suspect leaders who reach this level don't strive for it. It comes to them after decades of faithful, humble service. Such influence is granted by God. Who could bear such a burden?

Leadership is Choice

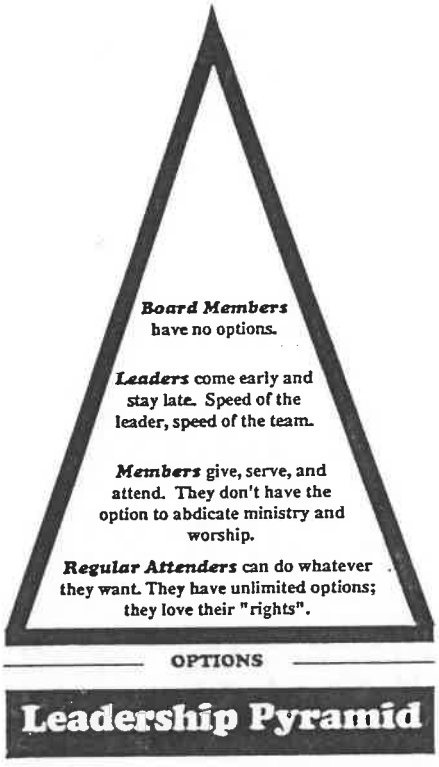
Maxwell has diagrammed the strictures of increasing influence with a good graphic. His "Leadership Pyramid" captures the essence of servant leadership. In the church, the higher you go in leadership, the fewer options you have. Of course, that is the exact opposite of the world's understanding of leadership privilege. The church is different. You join the church and you give up your rights. The higher you go, the more you serve, and the more faithful you are in service, the fewer options you exercise. Servant leaders do what gives a high return.

What is the single greatest return your church gains from your ministry?

Does your ministry make the difference it could? There is a 50% chance of anything; either it happens, or it doesn't. How does your influence tip the scales?

What privilege are you unwilling to sacrifice? Is it keeping your from increasing your influence in the lives of your key influencers?

FIGURE 41


Board Members have no options.
Leaders come early and stay late. Speed of the leader, speed of the team.
Members give, serve, and attend. They don't have the option to abdicate ministry and worship.
Regular Attenders can do whatever they want. They have unlimited options; they love their "rights".
OPTIONS
Leadership Pyramid

The success of your ministry may well be determined more by your ability to develop an outstanding staff than any other thing. Have you chosen to limited your options enough to set the pace for your staff? Senge says the individual's choice of responsible activity means more than *wanting* results. It means *choosing* results.

> "Choice is different from desire. Try an experiment. Say, 'I want.' Now, say, 'I choose.' What is the difference? For most people, 'I want' is passive; 'I choose' is active. for most, wanting is a state of deficiency - we want what we do not have. Choosing is a state of sufficiency - electing to have what we truly want. For most of us, as we look back over our life, we can see that certain choices we made played a pivotal role in how our life developed. So, too, will the choices we make in the future be pivotal... Only through choice does an individual come to practice the learning disciplines. Being in a supportive environment can help, but it does not obviate the need for choice." (Peter M. Senge, The Fifth Discipline (New York, Doubleday), 1990, p.360.)

Knowing *what we really want* enables us to set aside lesser affections. Saying "Yes" to increased influence means saying "No" to personal irresponsibility. Are United Methodist pastors agreeing to say "No" to anything? Does *tolerance* for any and all options increase as influence increases? Or does personal *discipline and holiness* mark the lives of those who serve as leaders in the United Methodist Church? Consider what Jesus meant when he admonished the influencers in His Kingdom saying, "*Whoever loses his life for my sake will find it.*"(Matthew 10:39.) Can we pray for Christ's Kingdom to come and His will to be done without being willing to do what He commands; doesn't that prayer imply a willingness to stop doing what God abhors? What is in us that rebels at the mere suggestion of "fewer options" resulting from increased levels of influence? May God purge that rebellion from my soul!

I want to make a difference. May God help me be willing to pay the price.

The Power of Relationship

Solid teamwork will always beat a single star performer. I strive to remember that "teamwork" is not based on fairness; it is based on goals! (If you have three seconds on the clock and it's your ball at half court, everyone knows who will get the inbounds pass. The ball is coming to the best shooter on the team! It is not coming to the player who hasn't had much playing time and thinks it is his turn to take a shot. Fairness is not the issue. Teamwork, working together to accomplish the goal, is the issue.) The strengths each member brings to the table shape our methods for ministry. We serve according to our giftedness, passion and temperament. Because everyone is quite unique, it takes time to

build the authentic, caring relationships a successful team requires. But the cause is worth the cost. A united leadership team produces incredible results! Bearing in mind that unity is not uniformity, we are able to stay focused and united in all the vicissitudes of a leadership team that knows where the church is going!

These are days of opportunity for the followers of Jesus Christ who have formed *communities* and *teams* for ministry. The transcendent power of God is experienced when members of such communities gather. Christian maturity and authentic growth often result. E. Stanley Jones believed in, and valued the place of *community* as he took steps toward Christian maturity. He describes the process himself.

> "I mentioned above the class meeting. This class meeting, where we told our successes and failures, our joys and our problems, became for me the germ of an idea which has blossomed into a world movement - the Christian Ashram movement. Everyone needs a close-knit fellowship to which he is responsible and which is responsible for him. I found it in the class meetings. And found it when I needed it most. I always looked forward with joy to tell of the victories of the week. For there were victories, almost continuous victories. For months after conversion I was running under cloudless skies. And then suddenly I tripped, almost fell, pulled back this side of sin, but was shaken and humiliated that I could come that close to sin. I thought I was emancipated and found I wasn't. I went to the class meeting - I'm grateful that I didn't stay away - went, but my music was gone. I had hung my harp on a weeping willow tree. As the others spoke of their joys and victories of the week, I sat there with the tears rolling down my cheeks. I was heartbroken. After the others had spoken, John Zink, the class leader, said: 'Now, Stanley, tell us what is the matter.' I told them I couldn't, but would they please pray for me? Like one man they fell to their knees, and they lifted me back to the bosom of God by faith and love. When we got up from our knees, I was reconciled to my heavenly Father, to the group, and to myself. I was reconciled. The universe opened its arms and took me in again. The estrangement was gone. I took my harp from the willow tree and began to sing again - the Song of Moses and the Lamb, especially the Lamb. The cross was my refuge and my release." (E. Stanley Jones, A Song of Ascents [Abington Press, 1968], p. 28.)

The small group plays a vital role in authentic Christian community. It paints the backdrop for successful team effort. As the church you serve grows larger, the value of small groups increases. Successful churches will be churches *of* small groups, not churches that *have* some small groups. "*Where there is no vision, the people perish.*" (Proverbs 29:18 KJV.) I have a vision for GCC to be a church of small groups. It can't happen too quickly.

The number of people going to church is increasing; 105 million people are in church on an average Sunday in America. With 95 percent of those people in churches whose membership is under 1,000 members, we should at least acknowledge the words of

caution offered by John Seel in his book *"The Evangelical Forfeit."* Seel expresses concern for the methods employed by the church. He contends that American evangelicals have given up trying to be an influence on our culture and instead are but a shabby mirror reflecting the whims of our society rather than the essence of the Gospel. He contends that the worst part of this sell-out is seen in the mega-churches.

> "The megachurch movement is redefining what is important for a minister to know and to do within his church. It is redefining what it means to be a good minister. The model, the sphere of training - there is a self-conscious effort to bypass the traditional institutions of training within evangelicalism.
>
> Most of the seeker sensitive leaders would argue that seminaries are irrelevant, that their theological orientation is irrelevant, and the electricity - the happening place - is the new paradigm and not the old paradigm of the traditional church. So the Saddleback church has the Saddleback Institute. Willow Creek has the Willow Creek Institute. They have started their own denominations.
>
> The danger of the megachurch movement is their uncritical use of the tools of modernity - such as marketing, management, and psychology. . . . I argue in my book that 'modernity' is poised to become the greatest challenge facing the Church and discipleship since the gnosticism of the second century. It is a danger that goes largely unnoticed by megachurch pastors. The megachurch movement has baptized the tools of modernity within the Church Modernity is a double edged sword. There are many good things about marketing and management skills, but there is also a tremendous danger. The tricky thing about modernity is that its strengths often mask its dangers. So spiritually you are able to do far more than you used to . but you no longer need transcendence.
>
> The advertising executive who did the 'I Found It' evangelical campaign said, 'Back in Jerusalem where the Church started, God performed a miracle there on the day of Pentecost. They didn't have the benefits of buttons and media, so God had to do a little supernatural work there. But today, with the technology that we have available to us, we have the opportunity to create the same kind of interest in a secular society." (John Seel, cited in "John Seel," The Door, January/February 1994, p. 13).

While taking issue with Seel's assertion that leaders and churches embracing modernity *"no longer need transcendence,"* his concerns will help church leaders to avoid the modernity trap. He is right when he says,

> "We need to repent of our over-identification with Americanism and of our over-reliance on the tools of modernity to the point where we have lost our need for prayer and reliance on the Holy Spirit. We need to pray for a reformation revival in the Church. The deepest need of the evangelical church today is for a transcendent breakthrough by God." (John Seel, cited in "John Seel," The Door, January/February 1994, p. 15).

John Wesley demonstrated his sensitivity to the cultural context, yet did not fall into the modernity trap. Whitehead, who heard him often, described Wesley's style.

> "His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud but clear and manly; his style neat, simple and perspicuous; and admirably adaptive to the capacity of his hearers. His discourses, in point of composition were extremely different on different occasions. When he gave himself sufficient time for study, he succeeded; but when he did not, he frequently failed. It was indeed manifest to his friends for many years before he died, that his employment's were too many, and he preached too often, to appear with the same advantage at all times in the pulpit. His sermons were always short: he was seldom more than half an hour in delivering a discourse, sometimes not so long. His subjects were judiciously chosen; instructive and interesting to the audience, and well adapted to gain attention and warm the heart." (John Whitehead, The Life of John Wesley, Volume II, [London, 1796], p. 469.)

No doubt about it, the United Methodist Church needs leaders who have gone back to the New Testament mandate to *take* territory, not just *maintain* territory. We need men and women who have given up their options and taken the steps to become influencers for Christ. We need leaders who have more than modernity on their side; we need leaders who have God's hand on their heads. The church is starved for the influence of anointed leaders in her midst. We need transcendence.

Transcendence is what will keep us from measuring success by numbers alone. Dead is dead. Sick is sick. It doesn't matter what size a church is; it doesn't matter how wealthy a church is; it doesn't matter how old a church is. What does matter is transcendence which enables influencers to strategically structure for *health* in the church and *power* in her ministry. There is nothing wrong with being a small church. It is criminal for any size church to think small as a church. Small thinking betrays the denial of the transcendent purpose and power of God. God's call is not for small thinking. We dare not worship modernity, but God's call mandates that we afford our people access to the tools of modernity in their efforts to impact the world. That is what the New Testament Church should be about; we need a vision that is worthy of our best.

The results of such shared vision will be obvious. We'll offer all that we have, and all that we are, to impact our context for the King of Glory. The passion of aggressive Type A personalities in the marketplace will pale in comparison to the devotion of men and women who decide to be intentional about living for Christ. The transcendent power of God, contextualized in His people, and manifest through their unique personalities initiates the change process. The resulting continuum of change accomplishes God's purpose as Christ's influencers influence future influencers. So it is that disciples are *made*, not found.

Training and delegation are key to successful leadership. Some think it's an easy job.

> "As nearly everyone knows, an executive has practically nothing to do except to decide what is to be done; to tell somebody to do it; to listen to reasons why it should not be done, why it should be done by someone else, or why it should be done in a different way; to follow up to see if the thing has been done; to discover that it has not; to inquire why; to listen to excuses from the person who should have done it; to follow up again to see if the thing has been done, only to discover that it has been done incorrectly; to point out how it should have been done; to conclude that as long as it has been done, it may as well be left where it is; to wonder if it is not time to get rid of a person who cannot do a thing right; to reflect that he probably has a wife and large family, and that certainly any successor would be just as bad, or maybe worse; to consider how much simpler and better the thing would have been done if one had done it oneself in the first place; to reflect sadly that one could have done it right in twenty minutes, and, as things turned out, one has had to spend two days to find out why it has taken three weeks for somebody else to do it wrong." (John C. Maxwell, Four Skills Seminary Never Taught Me (Charles E. Fuller Institute of Evangelism & Church Growth: Indianapolis, Indiana, 1993), p. 4-7A.)

Our Target

Leadership is influence. The number one rule for influencing others that John W. Gardner offered in his rules for influencing decision makers and accomplishing change was:

> "Limit the number of targets, and hit them hard." (Bob Biehl, Increasing Your Leadership Confidence (Sisters, Oregon: Questar Publishers, 1989), p. 131.)

John Wesley was a man committed to such strategic influence. We would do well to follow his example.

> "He had a peculiar pleasure in reading and study; and every literary man knows the force of this passion, how apt it is to make him encroach on the time which ought to be employed in other duties; he had a high relish for polite conversation, especially with pious, learned, and sensible men; but whenever the hour came he was to set out on a journey he instantly quitted any subject or any company in which he might be engaged without any apparent reluctance." (John Whitehead, The Life of John Wesley, Volume II, (London, 1796), p. 467.)

We too, need to limit our targets and hit them hard. When we see the desired end at the beginning of our ministry effort, it brings focus. Light diffused is harmless; light focused is a laser, capable of cutting through steel. Focus enables decision making; it is a catalyst for coherent living. Wesley demonstrated it; his life proves the value of it. Whitehead says

> "...his friends and followers have no reason to be ashamed of the name Methodist, he has entailed upon them: as, for an uninterrupted course of years, he has given the world an instance of the possibility of living without wasting a single hour; and of the advantage of a regular distribution of time, in discharging the important duties and purposes of life." (John Whitehead, The Life of John Wesley, Volume II, (London, 1796), p. 478.)

The focus of the "Meta-Church" strategy is leadership development. Leadership development is *the* target we've locked on. Leadership development is *the important duty and purpose* of the meta-church pastor. It is the end we envision as we begin meta-ministry; it is God's strategy for growth and assimilation. I desire only to *spend and be spent* in this work. It is worth my best.

Influencing people to live for Jesus is the high call toward which I aspire. While I lead others who become influencers for Christ, the call is answered. As God's transcendent power and presence anoint my leadership, my life will be fulfilled in the greatest privilege a person can know; I am allowed to serve Jesus! Who could ask for anything more?

Chapter 6

Conclusion

Lowering the bar for leadership in the local church and equipping lay people for ministry receives lip service in many congregations. There may be a number of reasons for the slow progress being made; a number of explanations can be offered to rationalize why more lay people are not equipped for leadership.

No Skills. It may very well be that the entrenched clergy do not have the skills necessary for equipping laity for leadership. They want to; the desire is there; they just don't have a clue as to "how".

No Desire. In some cases, the clergy may enjoy such power and influence that they have no desire to equip the laity. Some clergy may feel their own position of influence would be diminished if *un-ordained* persons were recognized as influencers. For these clergy, they *don't* want to; the desire is *not* there; they wouldn't equip their lay people for ministry even if they had the necessary skills.

No Control. For a few, a theological conviction that *clergy rule* in the local church diminishes their willingness to equip and empower lay persons for leadership. Lowering the bar of influence in a congregation would result in people being equipped for leadership. This is anathema for dictatorial leaders.

No Amateurs. Occasionally the lay people of a congregation interpret the local traditions of their recent history to establish cultural boundaries for their influence. For these, the parameters of lay-leadership are clear. Only paid professionals can meet the entrenched threshold qualifiers of their tradition, and clear the bar of leadership.

No Passion. On other occasions a congregation has simply lost it's fire; they have fallen away from their *first love*. With the passion for ministry depleted, these congregations, if led by clergy who share their lack of vision (which, according to the Bible, means they will eventually *scatter and perish*) see no reason for equipping the laity for leadership. A few see no value in such leadership

development because they have lost their sense of the cause! Why equip lay leadership if you are not going anywhere?

No Commitment. Once in a while you will learn of a church where the cost for equipping lay leaders is deemed too high. Time and money are sometimes valued above equipping lay leaders. Training events, conference expenses, curriculum costs and materials for study can be expensive. Add to those concerns the value of an ordained person's time, and some simply decide that the cause is not worth the cost.

No Guts. Sadly, a few churches are lead by pastors who feel personally threatened when lay people are equipped for leadership in the congregation. These clergy inhibit leadership development among the laity (consciously, or un-consciously) so they will not have to feel competition. Such clergy equate the equipping of lay people for leadership and influence with professional suicide.

There are undoubtedly several more compelling reasons for the shortage of "equipping" ministry efforts in so many churches. Reflect on your own experience of leadership development in the local church. You can readily offer a few explanations of your own when you consider, "Why aren't more lay people being equipped for leadership and influence around here?" It's a pertinent question. This model of leadership development at the level of the local church establishes a replicable procedure for developing leaders for small groups.

Implementation of the model (addressing the issue)

The goal of this ministry model is to train small group leaders so that every person involved with the church can be connected. Success, or failure, in the model's application can be evaluated simply and easily discerned. It is amazing to consider that clear goals are so rarely a part of the ministry process for local churches. Many people in the local church have no idea whether they are ahead or behind. They don't know if they are winning or losing; they don't know how much time is left on the clock; they don't even know how far they must go for a first down.

At GCC we wanted to become a church *of* small groups through strategic small group leader development. Additionally, we wanted to record the information and strategic leadership development processes necessary for the subsequent production of a high-tech tool for small group ministry through the process of lay leadership development.

Lowering the Bar and Raising the Standard summarizes the ministry model for this D. Min. This Model for Ministry stands on the foundation of a few personal theological and philosophical convictions.

Leadership is influence. It happens as people grow. If people don't change and grow, influence hasn't happened. For that reason, a person's growth rate effects the pace of transformation in their lives. Ben Patterson, dean of the chapel of Hope College in Holland, Michigan, writes about the influence process:

> "God told Isaiah that one day he would speak to his people with foreign lips and strange tongues. None was stranger than the torrent of profanity through which he spoke to my friend Louis Evans, Jr., early one evening.
>
> He was sitting in his study, staring blankly out the window at the row of trees that lined the foundation of the sanctuary. The church needed to change but wouldn't. He had tried to tweak its structures and renovate its forms to make new wine skins for the new wine of the Spirit. But one brilliant idea after another had been heaped on the junk pile of board vetoes and congregational indifference.
>
> Suddenly Louis heard the church's groundskeeper fill the air with some of the most vituperative - and creative - profanity he had ever heard. Louis went outside to ask what was the matter.
>
> Several weeks before, the groundskeeper had suffered a long illness and was forced to leave his job for a period. In the interim, the church hired an outside company to care for the grounds. The groundskeeper had been painstakingly shaping the trees that lined the sanctuary's foundation into pyramids. But the temps had decided globes would be better.
>
> Thus the cursing. They had ruined his work, and it would take a long time to get it back to where it was. As he explained to Louis, "It will take years, because you can shape the trees only as much as they have grown."
>
> That's when God spoke to Louis, "You can shape the trees only as much as they have grown." He had been trying to shape the church before it had grown. He had seen the church as an engineer would a building project. He needed to see it as a groundskeeper would a garden." (Ben Patterson, Heart & Soul, *Leadership, A Practical Journal for Church Leaders,* Fall 1995. Volume XVI, Number 4. p 138.)

Leadership means influence; it means gradual shaping that is accomplished only as people are able to grow.

Almost everyone has some influence on someone. It is impossible to conceive of a person without influence. Leadership, for that reason, may be defined on a continuum. From the gifted leader, to the person of minimal influence, the continuum includes every person who influences any other person. That means everyone falls on the continuum someplace.

Ordination is not a prerequisite for influence. Along the continuum of influencers you will find some ordained persons who have great influence, and others wielding little influence. At the most, ordination establishes a positional leadership role. It does not move a person any higher in their ability to lead. It just positions them for potential influence.

Use influence to equip the saints. The Bride of Christ will be strengthened immeasurably through the *equipping of the saints for the work of ministry.* According to the scriptures we are to be about the process of helping one another conform to the image of Christ. Since each person is gifted to serve God, it is logical that we would be about the task of equipping God's people for ministry.

The apostle Paul wrote an interesting admonition in his letter to the church in Rome. He tells them,

> "Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing, let him give generously; if it is leadership, let him lead; if it is showing mercy, let him do it cheerfully." (Romans 12:4-9 New International Version)

What would it be like to be in a church that was taught by teachers and lead by leaders? As the church recognizes leadership to be a gift for the edification of Christ's followers, the church will gain great strength.

Small group leadership focuses inward. Leaders of Small Groups create community for care-giving, application of the scripture to life, accountability for authenticity and integrity, and life-transformation. Many people can be equipped for this level of leadership in a local church.

Once a system for leadership nurture and support is in place, leaders who find themselves a bit lower on the leadership continuum can increase their influence through the regular and systematic help they receive from leaders who are a bit higher on the leadership continuum.

In this model, a regular meeting of all leaders is scheduled for their edification and training each month. Led by the Senior Pastor and attended by all of the staff, the meeting of leaders is designed to nurture and support emerging leaders in the congregation. Each meeting is designed to inspire, inform, equip and instruct the leaders in their role and function. A constant clarification of core vision and values enables the leaders to re-calibrate their ministry according to the direction of the church's goals and objectives. Priority time is apportioned for mutual care and encouragement among the leaders. Knee-to-knee and eyeball-to-eyeball, the small group leaders hold each other accountable and listen to each participant's concerns. Solutions are brainstormed and support is offered.

Once leaders know they will be working together, encouraged by their leaders, and assisted by the pastors, they are much more willing to be servant leaders for those who will follow them in the process of discipleship and maturity in Christ.

> **Large group leadership focuses outward.** Leaders of Large Groups create community for inspiration and the demonstrated credibility of the Christian faith. Fewer people have the gifts, passion, skill and orientation to rise to this level of influence. In order to lead hundreds, or thousands, a leader must be a bit higher on the leadership continuum.

Lowering the Bar and Raising the Standard demonstrates the consequences of strategically equipping lay people for leadership in the local church. This model for ministry clarifies the value of small group leaders. It punctuates the value and purpose of equipping lay people for the leadership of small groups.

The bar of recognized, recruited and authenticated local church leadership must be lowered to include the leaders of small groups. If this happens; if the leaders of groups comprised of about ten members are developed, equipped and supported, then the standard of ministry efficiency and excellence will be raised. The church *of* small groups will out-give, out-love, out-serve, out-nurture and out-perform the church that boasts a "small group ministry program for some of our people."

Granger Community Church did not have this defined small group system when this model was introduced to the congregation. Establishing a successful system for GCC to become a church *of* small groups, instead of a church *with* small groups was the primary

goal. The model generates a vibrant small group community through the development of small group leaders, apprentices, and assistants. Leadership development among the unpaid servants of Christ is the foundation for successful small group ministry at GCC.

The leadership development model that would initiate the transformation of GCC to a church *of* small groups was met through a strategic, polyphasic leadership development process.

A Reproducible Leadership Development Model

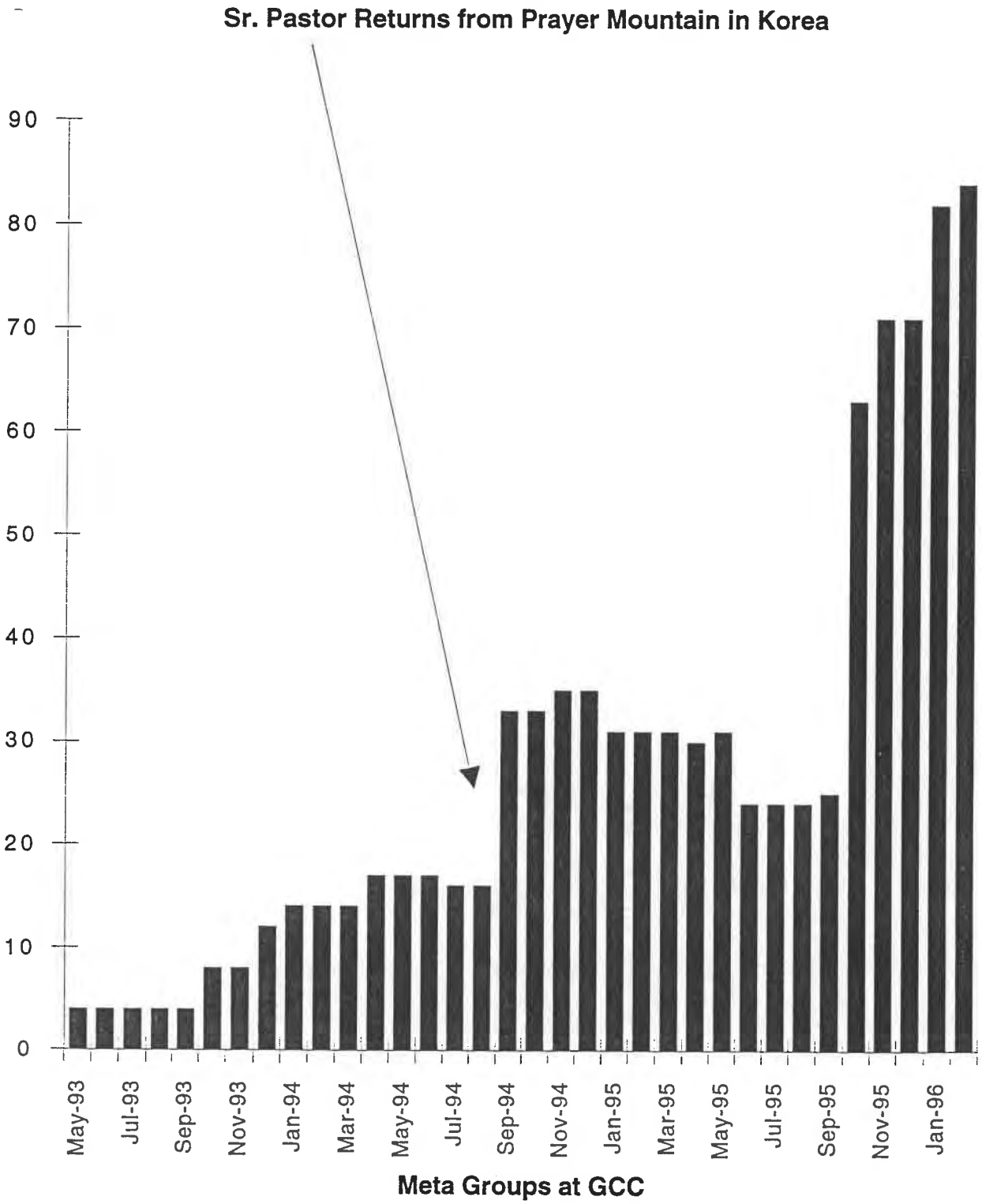
The Leadership Development Model consists of four parts: Visioning, Recruiting, Training and Evaluating

1. VISIONING

• **Large Group vision casting** was a regular feature of the model implementation. Sunday Services regularly featured announcements about leadership development opportunities. Everyone was invited to pray for leaders. Clear vision was cast; the preferred future was described. During a banquet with five hundred GCC people present, a full-color brochure detailed the positive consequences, and wonderful benefits, of being a church *of* small groups!

• **Prayer** provides clarity of vision. During the process of implementation, GCC has been strategic in prayer. Corporate prayer, public prayer, 24-Hour-Prayer-Vigils, and personal prayer have served GCC's people as they have called on God to raise up leaders for the congregation. God has raised up leaders. Interestingly enough, the Meta-Group's trip to Prayer Mountain in Seoul, Korea, was the hingepin for this process. (See Figure 42, pg. 83).

FIGURE 42


Sr. Pastor Returns from Prayer Mountain in Korea
90
80
70
60
50
40
30
20
10
0
May-93
Jul-93
Sep-93
Nov-93
Jan-94
Mar-94
May-94
Jul-94
Sep-94
Nov-94
Jan-95
Mar-95
May-95
Jul-95
Sep-95
Nov-95
Jan-96
Meta Groups at GCC

It was on that mountain that a vision for GCC to offer the love of Jesus to two thousand people, through the development of 200 small group leaders, was received. Telling that story and asking for prayer has generated immense prayer support for the ministry's success.

• **Bible studies** about the topic of small groups and leadership proved vital for GCC. Our biblical mandate for care and community drove the people of the congregation to consider new paradigms for ministry through small groups. The ministry of the laity is founded in scripture! Getting that vision transformed the lives and leadership of GCC's influencers.

• **One-on-one communication** with targeted lay leaders casts vision in such a personal way! As the model was developed, the Sr. Pastor regularly took key influencers out to eat. During the meals the vision was cast, and the role that person could play in securing the preferred future for GCC was clearly identified. Every leader recruited in this fashion offered total support for the new direction and became an advocate for the model's success.

• **Minimum Threshold Qualifiers** are established. Once people saw that GCC was serious about equipping lay people for leadership the model was ready for implementation. Many people in the congregation had no previous experience of a church offering such leadership ministry to "unpaid servants". Several GCC people believed that "only paid professionals, like ordained ministers" could effectively influence others for Christ. It was radical stuff to equip the saints for the work of ministry. Wow! How sad that doing what the Bible says we should do seems "radical" in a church!

2. RECRUITING

• **General invitations** to leadership guarantee the bar will be lowered to the lowest possible level. In essence, any person willing to take the necessary steps toward becoming a successful small group leader was invited to begin the process.

• **Targeted invitations** to specific individuals who have demonstrated leadership potential were personally given. Communicating the vision, one-on-one, to gifted

leaders challenges them to fling their lives into small group ministry for the right reasons. Taking time with these people translated into some very strong groups.

• **Jump start the program**. A turbo-group was begun with carefully selected people. Particular care is taken to identify people who fit the biblical prototype according to 2 Timothy 2:2 "*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*" It was the express purpose of the turbo-group to equip each member for leadership in a small group ministry.

3. TRAINING

• **Seminars and Conferences** provide every potential small group leader with rich growth opportunities.

Conference on Team *Leadership*. Nearly two dozen potential small group leaders at GCC received training in coaching and leadership at Willow Creek Community Church in South Barrington, Illinois. The Conference on *Leadership* with Pat McMillan, Bill Hybels, and Ken Blanchard was superb. The church financed the staff's participation, while well-motivated lay people paid their own way to the conference.

Willow Creek's *Leadership Conference* provided another opportunity for effective training. It is offered twice each year and presenters include the entire staff at Willow Creek. Small group strategy and system management represent a significant portion of this conference agenda.

John Maxwell's *Church Growth Conference* offered each year in Anderson, Indiana, has been a most helpful training event. Maxwell establishes a focus on leadership. For three days he gives the best he has on training and developing leaders. During the two year implementation phase of this model for ministry GCC supported four dozen leaders in their participation at this conference.

A Note about Couples: Training events like this are hingepins for change. Every attempt was made for couples to experience training together. Feedback from those who experience the training as a couple, and those who attended without their spouse, indicates an additional benefit was received by those who attended as couples. Though the sample group for this informal survey is fairly small, the response to the question was consistent. Those trained as couples expressed appreciation for the joint training; those attending without their spouses wished their spouses could have been influenced as they had been.

Home-Grown Training I. At the local level, GCC's own four hour *Small Group Leadership* training course is regularly offered. Materials in this course contextualize the best of the rest, and establish it in our own congregation. The materials we have adopted for use in the training class are provided in the Appendix of this document.

Every emerging leader is expected to attend this class. It is critical for the leaders of small groups to know what is required of them. Only through systematic training events can the congregation know that every leader knows the minimum expectations placed upon them. This class provides a foundation of critical information upon which leaders can stand with confidence. They know what is expected and they know what they can expect when they have completed GCC's *Small Group Leadership* training.

Home-Grown Training II. GCC's own eight hour class in *Ministry Team Training* proves to be foundational for lowering the bar of leadership in the church. People wishing to join the church must attend this eight hour training seminar. It will be offered several times during the course of each year. The classes address eight topics:

- Our Primary Purpose
- Bible History
- Lost People Matter to God
- Team Covenant
- The Seven Step Strategy
- Methodist Roots; Our Heritage

- Reaching Out With Relevance
- Spiritual Gifts; Gift Based Ministry

"Ministry Team Training" enables a person at GCC to understand enough of the small group philosophy and strategy so that they can gain a strangle-hold on the vision for GCC to be a church *of* small groups. Once they have embraced the vision, they are encouraged to apprentice as a small group leader.

***Meta* conferences** and training from Jim Dethmer enlightened several key influencers during this process. Jim offers profound insight into the meta model and he communicates so clearly that people rarely fail to see the vision.

Seminars and Conferences are just one means of providing training. Other successful methods include:

• **Field Trips & Site Visits.** Taking loads of people to visit "meta" churches enriched our vision casting process. We simply loaded up a charter bus with four dozen adult influencers, spent 12 hours together on the road, and experienced "meta" at Ginghamsburg. The people even used the bus' VCR to watch Dr. Slaughter's *First Love* video on the way to the church. Being able to visit Ginghamsburg, to walk on the campus, to sit in the new building, to hear pastors Tom Tumblin and Michael Slaughter speak with enthusiasm about the benefits of small group leader development captured the imaginations of GCC's leaders. They paid their own way, loved it, and want to do it again!

• **Multi-Media Resources.** Books, tapes and videos bring the vision into the world of the potential leader. A cassette in a tape deck brings the best of the best right into your car. Any number of audio cassettes giving instruction on leadership development are now available for purchase. Offering tapes that reinforce the values and principles that guide our leadership development process makes good sense.

Emerging and growing small group leaders find cassette tapes especially helpful. Ease of use is critical to the learning process. Cassettes are so easy to use that

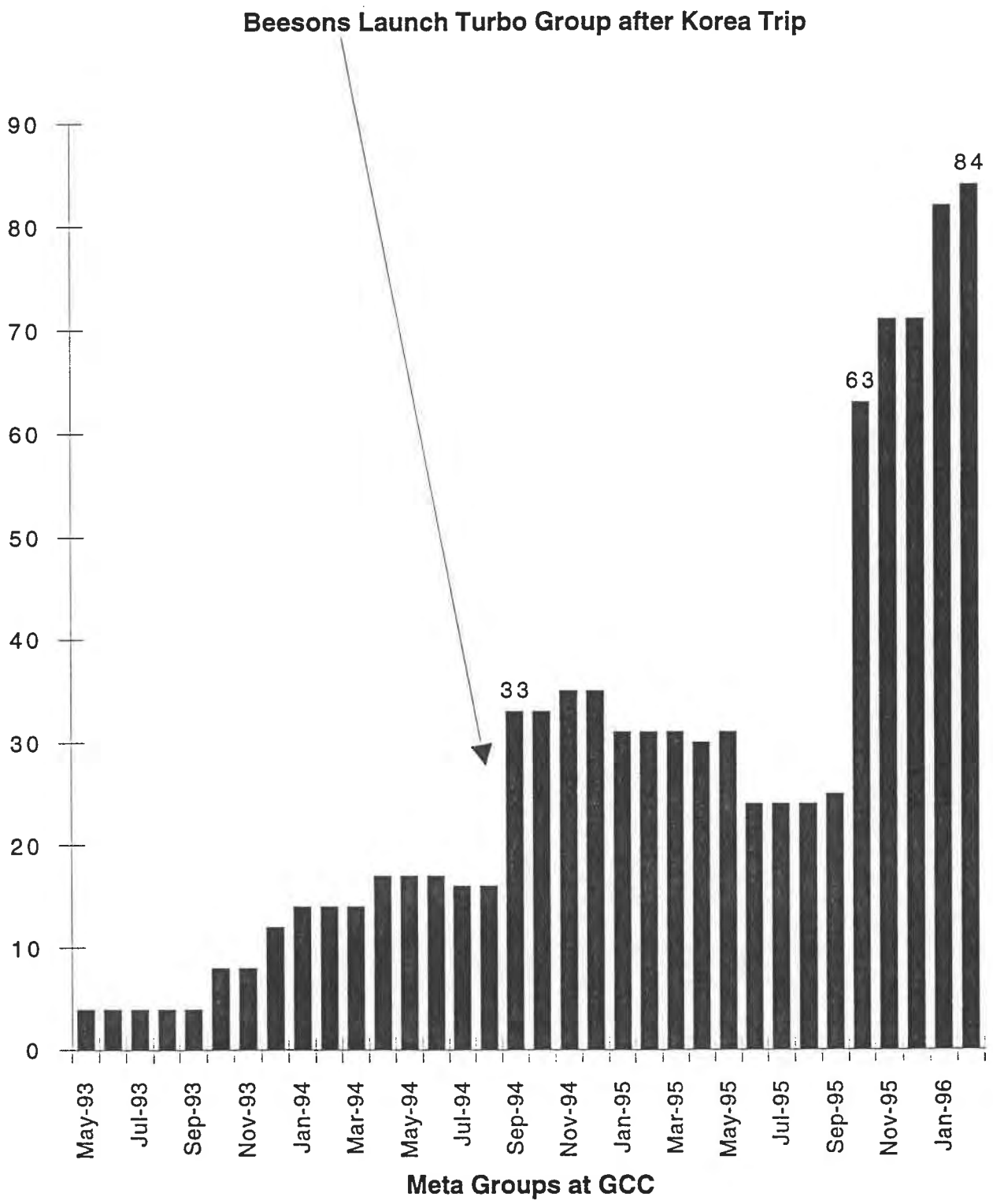
people actually do use them! What good is instruction that is offered and not received? What good is teaching offered to students who don't take time to listen to the lesson? It is worthy to note; every lesson that is recorded can be played back when the disciple has the time, inclination, and desire to learn. In this model we make instruction available whenever and wherever we can. Small group leaders appreciate the effort.

Audio tapes called "Leadership Lifters" are regularly produced for small group leaders, apprentices, and assistants at GCC. Current leadership issues are addressed by the Senior Pastor and tapes are delivered to small group leaders. The result is that unpaid servants receive encouragement, support, and a new call for alignment with the church's vision and values, and that call comes directly from the Senior Pastor. Audio tapes are so simple to create and distribute! They are a fantastic communication and vision casting tool!

Videos are extremely helpful in training the laity for leadership. (See enclosed video entitled, "The Light Advances") Carl George's "Nine Facets" videos were viewed by dozens of potential leaders at GCC. Videos are best used in a context supportive of small group discussions. Many saw them, and discussed each one, in a small group context. Others viewed them in a larger group (forty or fifty people) which broke down into several small groups for discussion. Leaders came away from this interactive video series with the keys to success.

• **Turbo-groups** were used in the first stages of this model. The Senior Pastor started a turbo-group of couples at GCC. After several months each couple went out from the turbo-group with the purpose of birthing a new group! New groups have successfully been established by those in the initial group. In fact, new groups have formed from the groups that first birthed out of the original turbo-group! That means the Senior Pastor's group is a "grandparent" group with two generations of groups having been successfully birthed from the original! (See Figure 43, page 89)

FIGURE 43


Beesons Launch Turbo Group after Korea Trip
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May-93
Jul-93
Sep-93
Nov-93
Jan-94
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Meta Groups at GCC

Turbo-groups are essential for a jump start in the leadership development process. When you can gather a group of hand-picked Christ-followers who appear to have the gifts and graces to be effective small group leaders, you have the makings of a phenomenal small group. Enlisting each of these participants in a small group designed specifically for the purpose of launching several other small groups is not so difficult as it might seem. Leaders rise to a challenge. Inviting leaders to step up to the plate and lead whets their appetites and makes their hearts beat a little faster. Clearly communicating that you believe in them, value them, and trust them to be effective small group leaders empowers their first steps in small group recruitment. Ongoing support comes through informal contacts and conversations with their old turbo-group leader, and through systematic meetings with the other small group leaders in the church.

• **Leadership Modeling (Apprenticeships).** Apprentice training is the most basic leadership development procedure in this model. Because people do what people see, it is critical for leaders to be constantly modeling appropriate leadership. Emerging leaders see what existing leaders do. They observe their span-of-care ratios. They notice whether they practice the spiritual disciplines. They see what leaders do; they don't just hear what leaders say.

The honesty and vulnerability of the church's leaders may be among the most critical components of apprentice development. Letting the apprentice see the leadership struggles they will face as leaders prepares them for the reality of leadership. Opening your life to the apprentice so that she can see you pray for all of the people in your groups teaches the centrality of prayer in a successful small group leader's life. Allowing them to join you for a recruitment meeting during lunch enables the apprentice to see how you invite a newcomer to join your group. Including them in the Bible study before the small group meets ensures that the apprentice will recognize the critical need for solid lesson preparation whenever you lead a Bible study.

Apprentices will do what they have seen modeled. Of course, they'll put their own spin on the methods. They will run their group through the grid of their own personality and temperament. And they will lead best when they lead with their particular gift mix in full operation. But, when it comes right down to it, they'll do what they have seen successfully done.

• **Leadership Modeling (Senior Pastor).** Senior Pastor modeling is critical in the model. A significant part of the leadership development process is facilitated by the Senior Pastor's involvement in a small group community. Throughout the implementation phase of the model, the Senior Pastor was leading the way in leadership development. People do what people see, not just what they are told. It made a huge impact on the people of GCC, especially the lay leaders, when they saw the Senior Pastor's commitment to their leadership development. They were impressed when they discovered that the Senior Pastor wasn't just "sending" them to various conferences and seminars, he was going with them!

• **Constant Reinforcement.** A special training refresher was presented in two, four-hour sessions. Taught by the Senior Pastor, these sessions were video taped so that they could be edited into a training series for small group leaders. During the first session the challenge to be faithful to the community and task of the local church dominated the agenda. In the second session, Carl George's "Nine Facets" were reviewed. People were reminded of the vision and values of team community and small groups. They were informed of the critical role small groups play in the life of Christ-follower. They learned anew the central task of the small group leader.

4. EVALUATING

Evaluation of the model is critical to on-going leadership development and accountability. The database and record keeping process necessary for tracking the model's efficiency was essential. The model required that information be gathered and recorded that would enable tracking the number, size, and type of small groups, which groups had apprentices and assistants, and which groups were birthing new groups.

Any neophyte with a home computer can easily establish a database to track the pertinent information. What really matters in this model is a sure and certain record of the number of groups your church is offering which demonstrate these four characteristics.

- A small group leader is in place. This makes growth probable.
- An apprentice is in place. This makes birthing probable.
- An assistant is in place. This ensures support for the leader and apprentice.

• Newcomers are invited and included in the group.

When you know how many of these groups exist in your church you'll have a good idea of the health of your congregation. Congregational life and health may be measured effectively by counting the number of people you have participating in ministry through the support and nurture of their small group. It's probably a better way to measure health than to count the number of people attending the weekend services. It certainly reflects one way to accurately assess the number of Christ-followers in the church.

The Model Works!

A Successful Model.

GCC is on its way to becoming a church *of* small groups. As of this writing, with an average worship attendance of approximately 700 people, GCC has leaders in place for 84 functioning small groups. Remember that each small group will provide an intimate community where six to sixteen people learn to love, learn, serve and reach out together in the cause of Christ.

The implementation of this ministry model has taken GCC to a new level of authentic community. More people are connected, in face-to-face relationships through small groups, because of this model for leadership development. This model has enabled small groups to flourish in the congregation.

A Replicable Model.

This lay leadership development process for small group ministry in a local church is easily communicated and replicated. Both the strategy and process for equipping lay leaders for effective small group ministry can be transferred. The model's success, strategy, and sequencing has been recorded. Curriculum guides, lesson plans, small group training tools and sessions have been saved on paper, stored in computers and recorded in audio and video formats. The goal of securing the materials necessary for producing a fantastic high-tech video product which will facilitate other churches in the process of small group ministry through lay leadership development has been surpassed! The material can be packaged in a readily accessible format that makes the replication process clear so that the key elements of the model will be transferred.

Small Group Leader Survey.

Measuring the soft side of leadership may best be accomplished through a survey of the target group. Surveying a random sample of leaders in the congregation produced compelling results. Leaders able to perceive the differences in ministry effectiveness we polled. Because these leaders had been involved in the church before the vision model was initiated, their responses to the effectiveness of the model prove the model works.

These leaders represent a cross section of the church. Their responses clarify the impact of the vision casting model. Reading their answers to the survey will enable you to see the benefits of vision casting for leadership; you'll see the impact casting vision, recruiting, training, and evaluating had on Granger Community Church.

The Vision Advantage.

Question: What do you perceive to be the advantages in GCC's new strategy of a monthly "Team Community" meeting for leadership training and vision casting?

Linda [redacted] I think the new Team Community meetings do help a feeling of not being alone. There's the feeling that you are with the people who are committed and going in the same direction that you are, of helping others grow in Christ. The leadership training part of it is OK. I have to say the huddle part has been the most advantageous part of the meetings.

Jim [redacted] First off I like it. I really appreciate the camaraderie team leaders have with one another. The personalities you deal with and the problems and the joys you have with meeting groups can be shared with each other. I really like that new strategy from the previous type. I really enjoy GCC's type of ministry. I really think the group (I'm in two groups actually) have good sharing time. I really get a lot out of it personally. Sharing with one another and a place where you really lean on each other to share your burdens. Pray for one another, I really like that.

Joan [redacted] I think it gives a time for the leaders to come together to discuss what they're doing. If they're doing well or not and to get input from other people in the same circumstances.

Deane [redacted] The main advantage that I see is getting all the group leaders and those involved together. I personally feel the huddle part of it is the most important activity of Team Community. The more we can do to help leaders interchange with each other, to support each other and to gain from each others experiences. This is the real advantage and the potential of Team Community.

Karen [redacted] I think one of the most important advantages is the amount of time we can spend together with other leaders and just having some time to spend with Mark and hear the vision again, over and over. So that we are clear on the vision, we are clear on where we are heading. So that we're not guessing all the time and getting onto the wrong track and having to come back. I really enjoy being able to spend that time each month. Hearing from him again, getting refocused again and then being able to process that with the other leaders, especially in the Women To Women groups.

Carl [redacted] The training and the vision casting I think is great, trying to reach 2000 by the year 2000. I think that is exciting, so we definitely need to make sure everybody is plugged-in. I know working with the men's ministry we have a lot of needs out there for the men and we want to try to multiply as many leaders as we can.

Lin [redacted] I think that monthly gathering is a way for leaders to know they are not alone and for them to get refreshed and inspired.

Leslie [redacted] I think it's essential, because as a leader you have to be trained, so many people look up to you, because you're leading the group. Also, what I really like about it, is that it gives you the tools necessary to be able to lead the group effectively. So, I think it's essential. Especially like when we have worship time and that kind of thing, because you come together as believers and it's just an uplifting and helpful experience.

Jim [redacted] I would believe that one of the definite advantages is that we can share as team leaders, we can share in the same types of struggles that we may have leading our groups. That the support would be there if we were to have something come up with a particular person. We can ask around and say, "Have you ever experienced anything like this? And if you have, what was most helpful to you to go through this particular process or situation?" Definitely being training. I don't think that people can be over trained when it comes to caring for other people. It's definitely biblical. I would believe that we should be trained up through a vision that has been cast to a leader. And I believe that through the

work of the Holy Spirit, that he can cast that vision down to us. And that with the help of the Holy Spirit we have understanding about that. So by gathering together once a month, Mark is able to convey and share some information with us that's usually very helpful when it comes to leading groups like we do. As we talked about 5 years ago, there wasn't any of this and I remember people saying, "What do I do? There's a panic situation. You know I have a person doing this or something happen in their lives. They lost their job or a family crisis. And no ones ever told me how to get through this." So now Mark is bringing that information to us. And it's just good for the body of the leaders and people involved in small groups to gather. I believe there is strength in numbers and whenever we're together, I believe there is strength there. So it's a good thing.

Measuring Change in Attitude.

Question: Compare "now" and "then." What is the difference in how you feel about leading a small group now as compared to how if felt to lead a small group then?

Linda [redacted] I feel very strongly that the huddle structure has to be put into place. There has to be someone other then a staff person that you can go to and say "Oh, you won't believe what this person did in the group this time. What do I do?" Someone you can have ongoing, a coach. I think the coach situation is so important. My impression of a coach is that they are able to be the support person for the small group leader. To be a guidance person who has a good ear. As a small group leader before, we had an emergency come up in our home, and our apprentice at that time didn't even think to do anything about it. We just had never opened that door to him. We had an emergency and there was no one there to help us. We were alone. And here we had all these people under us, but they thought of us as their baby-sitter. We needed someone we could lean on and to me that is what a coach does. A coach leans on the staff person they are assigned to. That's always been my thoughts on that.

Jim [redacted] I'm reminded of the format we were in that gives you the guidelines for whatever type of group you had. For the past, the guidelines were kind of chosen for you and if you weren't keen on or real comfortable with what the guidelines had, you probably didn't relate to them as well as you can now.

Joan [redacted] I think then "ignorance was bliss." We didn't know we were doing anything wrong. I think then was just what your attendance showed. At least when I was a leader, if everyone showed up then I knew I was doing a good job. Plus then, we stuck to a set of guidelines. Mark made up the questions we used. Now, I think the leaders have a passion for what they want to lead. I think that's better. And you have someone you can go to if you need guidance.

Deane [redacted] Back when we had quarterly groups, you were on your own. I would say that the biggest difference is, there is more community with the small group leaders. The biggest difference that caused this is Team Community meetings.

Karen [redacted] I can remember my first leading of a small group and I look back and I'm always embarrassed when I think about it because I did such a poor job. But I guess nobody else knew cause they all came back. But it was true that I felt I had nobody to go to and ask "what do I do with this situation?". I did a lot of fumbling in the dark at that time. Although I had some friends who were also leading groups, so we would bounce ideas off each other when we had to, but compare to now and then, now is much better, definitely. It's more structured and I like structure, I have to have structure. It's a very supportive ministry. To me it's a ministry that we have that the staff is very supportive of. So, I know I can go to any of the staff with any questions or comments about small groups. And it is an important enough ministry that they are going to take the time to listen and respond.

Carl [redacted] I first started leading groups seven years ago, we just had study guides and questions, basically so people could hear the message on Sunday morning and we pretty much went on the sheet that Mark made out. Where now we're trying to get off on more different topics. Whether we're reading the book from Promise Keepers men's book, maybe it's just a book in the Bible, or whatever. It was probably easier for the leader, Mark did all the researching and made all the study guides. That part was probably easier, but I think now to lead a small group that we definitely need Team Community because we need to have that to train leaders.

Lin [redacted] I only led one small group in the past. I know that one experience was not a very good one. Very few people followed through with that. So we needed someone to bounce off ideas, "What should I do now?"

Leslie [redacted] Based on the support that you get, it's a lot different. I feel a lot more supported, a lot more help. I feel a lot more courage. In the past, Mark used to give questions and you had to go by the questions and stuff. I like the freedom of being able to choose a book and go based on that. So, I think it's a lot better now than it was then. Support wise, I feel like there are so many other people in my same boat and if I needed anything I knew that I could come to other leaders. That support system is there. So yes, it's a lot better.

Jim [redacted] Now we've put in place assistants, apprentice, and hosts, so I kind of get a sense of more of a team thing, even when we're meeting in small groups. That I don't feel as though I'm all on my own, that I have to do everything. That I have to entertain, that I'm responsible to make sure everyone gets called. I have help, my apprentice helps me there, my assistant takes a lot off of the group leaders. They don't have to provide the home to meet in, we have a hostess for that. So, it's just more people sharing the load and the love for the rest. The Team Community thing even flows over into your individual small group. It's always nice to know that you have people on your side. Sometimes (in earlier years) you didn't know who to talk things over with in your group because you didn't have an assigned apprentice or assistant. (Oh yeah, this way you guys can talk about situations and even get ideas.) So there is Team Community within the small group.

The Impact of Vision.

Question: What is one benefit of hearing Mark cast vision for GCC being a church "of" small groups instead of a church "with" small groups?

Linda [redacted] It's wonderful. Mark's vision has stayed so consistent all the time. We're trying so hard to get it off the ground. In the last few years he has made a great emphasis that we are of small groups. We still have a lot of people out there who are wandering, who aren't connected. I do feel that people coming into the church today realize this is where it is at. They're going to have to take a step forward to get involved in it. I think it's important to continue that casting vision, especially when he talks about it at Team Community. I think that's really good, especially for people who are just starting out and who need that anchor to know "that this is what it's about, this is where it's at." I totally believe this is where it's at. Just from past experiences I've had from small groups.

Jim [redacted] I like Mark's vision. I really enjoy his youthfulness from many stand points. I think it takes a lot of raising up of individuals to do this type of small groups rather than where the church just lays out small groups. You're not as open to have your feelings aired out and your beliefs and those things which you study in your group, whether it be a certain subject or Bible study. I really like Mark's vision, that's a good word for it. He goods at communicating to me what I want to hear and I like that.

Joan [redacted] We used to have "with" small groups and we used that as a way to become acquainted within the church. That was about all it amounted to think. I was in a small group with them, so I knew them, could smile and pick them out in the lobby. But there was no relationship. Kind of like a sophisticated Dinner 6. That wasn't bad then, for the beginning of the church. We couldn't have taken all those people and incorporated all those small groups. Back then it was "with" small groups. Now it's so large that I can almost stand in the lobby and see the small groups getting together in the lobby. You can almost see that gravitation of people. You know there is a relationship there. There is a sharing caring thing or whatever it is, they share a common passion.

Deane [redacted] The biggest benefit has been the reinforced value of small group leaders, which I think is the key ingredient to a successful small group. Without leaders we won't get any place. Mark can only lead one group himself and he needs to empower the laity, if you will, to step forward. Looking forward to future vision so that we can as a team grow.

Karen [redacted] I think that goes back to what I just said, that it's such a priority and it's a needed ministry in a church of this size. As we get bigger and bigger, we're going to have to be a church of small groups or we're going to lose contact with so many people. And that's my fear. Although I know God takes care of them, my fear is that we're not doing our part of it, which is connecting people up with other people in the church. I don't hear it as often as I used to, "well this is such a hard place to meet people." I used to hear that all the time. Now we have an answer for that. So when people say that, they are either choosing not to plug-in or they just don't know yet and then we can help them plug-in. Mark casting the vision of it constantly is so important, again it keeps us focused on what is the purpose of these small groups.

Carl [redacted] A big benefit is that we don't have to worry about having a huge church building always. We can always meet in homes. Which is a huge thing. And that

for the caring for people, Mark can't take care of everybody. The staff can't take care of everybody. So we have to have leaders that will take care of those people.

Lin I think that sets the tone. Everybody needs to be in a small group, to be a part, a real part of the church.

Leslie I feel like it lets people know that it's really important to get into a small group. That's what we base our ministry on. It' says, if you come to GCC, you really need to be in a small group. Verses, this is just one of the advantages of GCC.

Jim It talks about the structure of our church. The structure of our church is small groups. We're not a church like it says with small groups. Our foundation and our ministry and vision of the church starts with small groups. And I would say that would be our building blocks, our foundation blocks of we build on then. Other churches may build on many different things. And they may say, "why don't you go lead a small group." I just think that by having this as our foundation and building on that, it will be in time very clear, if it's not already clear exactly what GCC is all about. It's about small groups. It's about people connecting with people. It's not about the new building going up. It's not about the steel and bricks and this and that. GCC is about caring about people.

Leaders Need Support.

Question: What was your greatest frustration with leading a small group in the "old" days, the days prior to monthly Team Community meetings?

Linda I guess my biggest frustration at that time, was being alone. We led for about three years, we tried to birth a few times and we didn't make it. We finally after three years realized that our group had evolved into couples who all were in their early to mid 20's with babies and we had two grown teens. We needed to pull out of that group.

Jim I was in several different groups, but in one group I didn't know for sure what the fellows were trying to accomplish in our group. They would ask for instance to pray for a certain problem, and it didn't seem like they were willing to humble themselves or discipline themselves or whatever else it took to overcome all the problems they were gripping about. I don't know if that shows my age or what, but I like to be with young

fellows and appreciate them. There were brand new Christians in there and so that was kind of frustrating not to see more growth from them. But I didn't know at that point how much I should get deeper spiritual with them. Because I didn't want to turn them off either. That was kind of frustrating to me.

Joan [redacted]: I had no way of knowing how to handle a difficult person in that group. That was one of my frustrations. I had a couples groups were a person monopolized the time. I didn't know what to do about it other then pray. And the Lord was faithful to me. He weeded those out after a while.

Deane [redacted] I would have to say lack of experience. Lack of resource or places to go to for help in solving problems. Helping determine whether or not experiences I'm having as a small group leader are common or am I as a leader falling down or not performing in some way. I think that was the biggest frustration, you were on your own and we just didn't have any point of reference and you had to learn as you went.

Karen [redacted] The frustration of feeling inadequate and not knowing how to feel adequate. Although it did force me to go to God a lot and lean on Him. As I became more skilled at leading small groups, then I started leaning on myself and then I would fall again. So, I would have to go back to God. It was frustrating. I don't like feeling like I'm not doing a good job at something and that was very frustrating to me.

Carl [redacted]: I guess I didn't have too many frustrations. It's just nice to be at Team Community. To be with some guys to hear the different problems that they might have in groups and being able to talk to guys, I guess that would be a great benefit to be able to hear some of the other guys problems and how they might handle them and just bouncing back and forth ideas in our little group time at the end.

Lin [redacted] I think back to the days when I was limited by my experience, my ideas of how to do things. And now we're plugged into a network that I can use other people with more experience and better ideas.

Leslie [redacted]: I don't look back and think I was frustrated as a leader. But knowing now what's available, it's so much more uplifting and encouraging. The support is there.

Jim [redacted] The unavailability of coaching. The unavailability of who do I call or go to with this problem or this particular situation. I can remember there were many times when I just didn't know. What was frustrating, was the lack of information available.

Vision in the Community.

Question: Can you identify one benefit GCC receives from all of our small group leaders and apprentices attending the monthly Team Community meeting?

Linda [redacted] The bonding experience. I think Team Community is a neat idea, the once a month time for people who are leading small groups is about all we can handle. First Sunday of each month seems to be a really good time. It's the feeling of not being alone. I haven't seen bonding per se. Although I do feel a connection with the couples group I've been involved with. I don't know how many task teams groups really are accomplishing a lot at the Team Community. But I think Women To Women is starting to get a better idea of what we're about and I think that's partly why they've gone into the Wednesday evening groups. In that aspect I thinks it's very good. I thinks it's got a lot of evolving to do.

Jim [redacted] In our small group now we hold each other accountable. There are several benefits. You get to know each other very well. You can break down without feeling left out like in bigger groups where you don't have as much time for each other. You have to share the stage, you might say, with other people in a big setting. In small groups, I really like the benefits we receive. I'm just trying to think about the one I'm in now. We really bare our souls with each other to lift one another up. I think we can reach out to others even....I think the leader I'm with now has a mentioned we are going to share break times at the construction site. These are things that are exciting to us.

Joan [redacted] It has to be wonderful for the apprentices. I mean they have to know what is down the road for them. They know what to be aware of and how to handle situations. It's a good learning process for them.

Deane [redacted] Seeing the other leaders and bonding together as a leadership group. The biggest potential benefit I see, because I don't think we totally realized it yet, is the potential benefit received from interaction of leaders. Supporting, guiding and helping each other solve problems. Until we get coaches, I don't think that will be fully recognized.

Karen I know there is a lot of bonding that goes on at Team Community. I know most of the people that go, but there are people each month that I don't know, so it gives me an opportunity to meet other people. So, I think the church body benefits in that we find out what each others strengths are, what each other gifts are during that time. To be able to bounce ideas off each other. And it's starting to look like what Paul talks about where everyone has gifts given to them. We need to find out what each others are and stop trying to do other peoples gifts. I think Team Community gives an opportunity for that.

Carl I think it adds to and strengthens our core at the church. It just brings those people together knowing you're going to have one common purpose, knowing you're a team. Just like our ministry team, you feel like that's your bond. Those people are in ministry with you and you're all going for the common goal.

Lin I think the biggest benefit is that they do feel like a team.

Leslie I think that the leaders in general and apprentices feel supported. I think they feel like they have a place to go if they are struggling in their leadership. News travels, I imagine that's how it would benefit GCC as a whole. People will see that GCC cares about people.

Jim Well, there it goes back to the body of believers, I know it's not our entire body. But to me it is so powerful when we have a opportunity for a body of believers to gather in one place. I just believe there is this unexplainable power whenever our believers gather together under one roof. And then I think we encourage one another and we help each other through low times. And we celebrate together in the high times too. It gives us a great place and opportunity to do that. To celebrate together. Say there's a victory with someone overcoming an addiction or whatever problem they were going through. So, the benefits to the church, GCC, is that we're helping one another build our character and I think that just a good place to build character within one another.

Measuring the Soft Side of Leadership.

Question: Describe what it feels like to serve Jesus as a small group leader at GCC with all of the "vision" and "momentum" we have at this time.

Linda [redacted] I think it's the greatest thing in the world to serve Jesus as a small group leader. I can not tell you how much that means to me to be allowed by God to serve Him in that capacity. That's why Deane and I feel such a strong connection to GCC. I can't think of a better role then having a few people that you shepherd over. That you become a little servant of God over them. To just be a Jesus in their life a little bit at that time. I can't think of anything better in the whole world as far as a job to do.

Jim [redacted] I really feel excited. Recently, when I was on a *Lay Witness Mission*, a lady saw my excitement. She said "How come you are so excited?" I said "Because my church is exciting." I want to invite all my friends to come. I look for ways to invite. I have a different kind of excitement that I hadn't had in my past and I really feel good about that. It makes me really want to serve Jesus all the way, not just on Sunday or part of the time. I feel we have momentum and vision both. That's what's so exciting to me.

Joan [redacted] I'm not leading a small group at this time. I'm involved in a couple of small groups. Since I'm not leading, I'm taking a little time off for educational process, I felt that I needed to replenish myself. But, it's exciting to see what I can do in the future. All these new groups springing up and how their going to serve the people of this church.

Deane [redacted] It feels exciting. To be on the cutting edge. Also a little bit of uncertainty not knowing what's ahead and knowing that we still have changes and growth to go through to realize the full potential of small groups. That leading a group, I think is probably the ultimate service that a follower can give to Jesus Christ. The ministry of caring of others.

Karen [redacted] I feel so good about the ministry I'm in as far as small group leadership. I wrote a letter to my dad over Christmas time and said it is incredible to me and it is humbling to me to realize (I'm going to cry, I don't cry very often), to realize the number of people that God places in my life to mentor or have in my small group. Which is such a responsibility. But it's a trust issue and I feel like God trusts me with these people and I want to live up to that trust. And being able to serve Jesus in this way. He modeled it. Then I think it's one of the most important things we can do as Christ followers. I'm so thankful that I'm in a church that offers this opportunity. That equips the saints to do this instead of everyone depending on the Pastor. Which is impossible.

I'm so thankful for having a staff that is supportive of this and pushes it and casts the vision.

Carl [redacted] Oh boy, it's great, it's a little overwhelming because of all the people. I was sitting in service this morning and saw we had 961 last week. And seeing all the men come through with Promise Keepers and wanting to be in men's group, I just wish there were more leaders. So for me, it's like I want to try to multiply as many leaders as we can right now. We do have a lot of momentum, but with that momentum comes a lot of hard times and trials. But I enjoy it.

Lin [redacted] It's just a very exciting time in our church. I think I'm looking at being a small group leader differently then I did in the past. I'm just beginning to feel the awesome responsibility of being a group leader. It is very sobering. Team Community and our Women's group structure is very critical to me at this time.

Leslie [redacted] I don't think it could be a more exciting time to go to GCC. I feel as a small group leader and being in the church I'm in, I can invite any of my friends or anybody I know and feel comfortable that we have the vision. And Mark clearly gives us that vision as leaders. It feels great. It feels like I'm doing my part. I'm doing what I can do for Him. And that gives me joy.

Jim [redacted] Right now I'm leading 2 small groups. Both are different from one another. Of course one being the band and that's a task group. One being my men's small group, which is a learning group and love, share and care group. Right now, the momentum seems as though God is on the move. I know with Promise Keepers and everything, that a lot of people have said that God's really moving through men right now. But, God is moving through men and women as well. And to be caught up in that movement of God is really neat. To me it seems like, I just don't want to miss out on the opportunity. God hasn't moved many times like this in history. And it's so great to be a part of it. I just want to be where God is blessing. Where His blessing is and I feel right now that this could quite possibly be in the small group gatherings like we have. So, it's just great to be a part of the momentum and the vision.

Significant acquired knowledge

As a result of the development of this ministry model there are a few insights worthy of note. Boiled down to their essence, a few of these truths are listed below.

Prayer is the foundation of an equipping ministry for small group leaders. From the very foundation of the ministry at GCC prayers have been the core from which we shaped our ministry philosophy and method. No church should move faster than it can move on its knees.

A team can outperform an individual in the long run, every time. Even though a congregation may have a few superstars, it is to the glory of God that teams of people cooperate with each other in the accomplishment of ministry tasks. It is the sharing of gifts, time and care that honor God during the task. When a team cooperates, when every member of the group offers their unique giftedness, talent and temperament, the team will outperform any individual in the long run.

Leaders should develop their own groups. Assigning people to groups is not as effective as allowing people and leaders to "select" each other. The church is a volunteer community. People come together to serve because they want to, or because they feel called. It is critical that the pastors of congregations allow the real leaders to lead. People benefit from serving in community that is voluntary and free. The best course for small group ministry development is to equip leaders and let them start their own groups, rather than starting groups and then trying to secure "leaders" to lead them. Placing leaders over people may suffice in a pinch, but people will always gravitate to the truly gifted leaders with whom they feel some affinity. The more effective method is for leaders to be on the lookout for leaders so that gifted leaders can lead in Christ's Church.

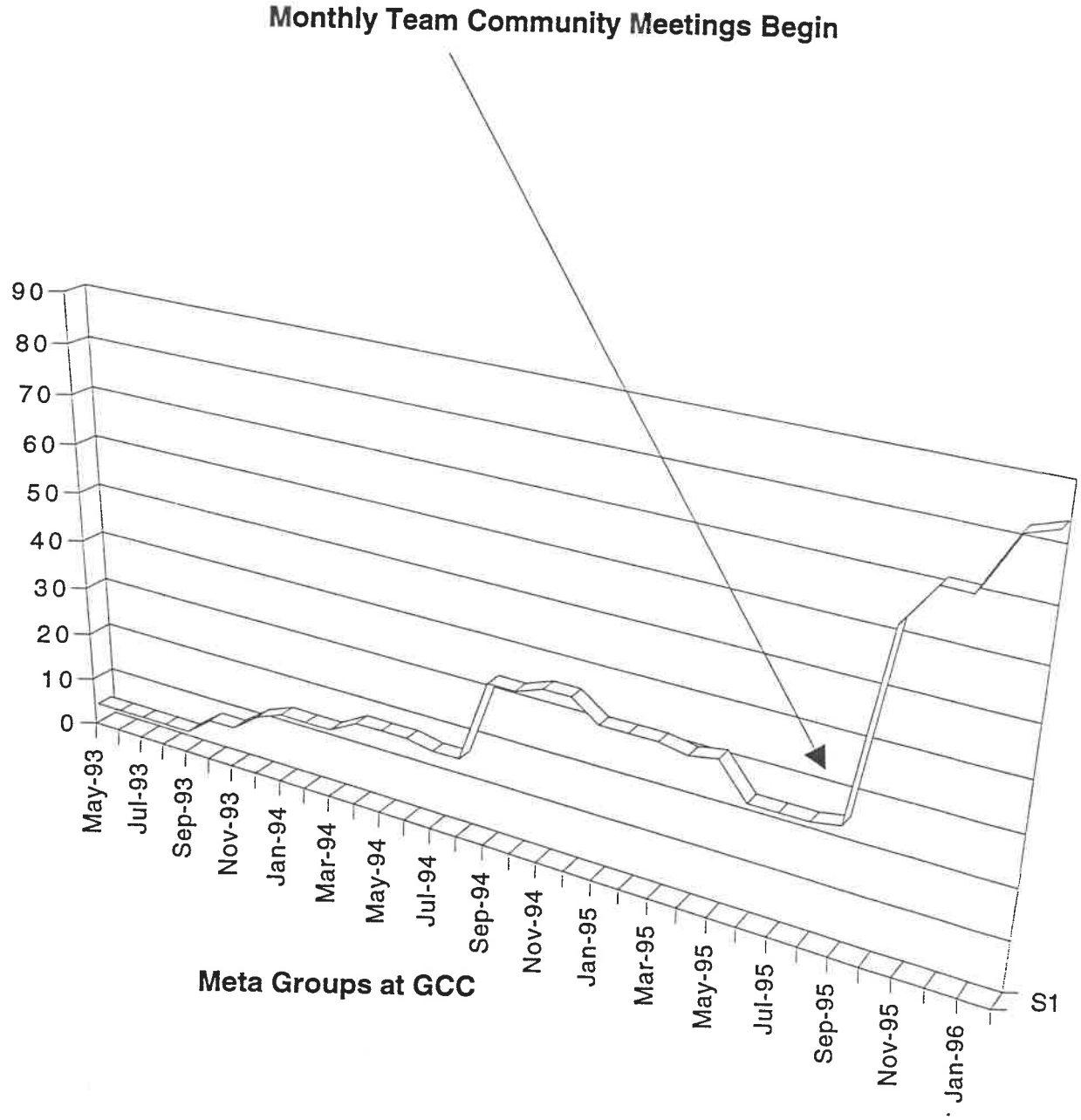
Small group leaders who fail, may not be true small group leaders. A ministry "out-placement" process for such people is important. It takes a real risk to start a new group. Small group leaders have tried a noble ministry when they have tried to lead others toward Christ. Successful leadership development models must offer support and affirmation to those who try and fail. It must be communicated that failure isn't bad. The only people who never fail, never try. Those who risk the effort and investment of leadership must be heroes in the church!

Existing leaders develop future leaders. Successful small group leaders don't just birth groups, they birth groups by developing small group leaders that birth more groups. The real key to small group growth is for leaders to be constantly looking for potential leaders. Existing leaders must encourage emerging leaders to step up to the plate and make a run at small group leadership! Potential leaders must be supported as they apprentice and begin to lead their own groups. Hence, the successful model for leadership development enables groups to birth groups that birth groups.

Maintain a balanced group life. All groups should do four things: love, learn, serve, and reach. If all of the groups in a local church fulfill these four functions, the church will facilitate balance and stability as people move into Christ-centered community.

Support your small group leaders. Small group leaders need the support of "connection" with coaches and each other. Many of the issues faced by small group leaders can be clarified and resolved through conversation, counsel, prayer and study with other small group leaders. When a more experienced leader is able to meet with a small group of leaders the one with more experience can often coach the others through challenging situations. (See Figure 44, pg. 95)

FIGURE 44


Monthly Team Community Meetings Begin
90
80
70
60
50
40
30
20
10
0
May-93
Jul-93
Sep-93
Nov-93
Jan-94
Mar-94
May-94
Jul-94
Sep-94
Nov-94
Jan-95
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Sep-95
Nov-95
Jan-96
S1
Meta Groups at GCC

Review:

By lowering the bar for leadership and equipping your lay people each church can develop and implement it's own personalized church growth model. Clear goals for the ministry model must be determined through *vision casting*. Once a vision is cast, gifted lay leaders tend to fill in the gaps to achieve the shared goals determined in the vision. The key is *equipping lay leaders* in such a manner as to give them the confidence to lead within their gifted areas. Lay leadership training can include: attending conferences (both national and local), developing personalized "leadership training courses" directed specifically at each congregation's needs; making printed, audio and video resources available; and launching "turbo-groups" to "jump start" the leadership development process and encourage those with special gifts and graces to step out and lead. Emerging leaders who become confident and equipped initiate small groups that grow and frequently birth new groups... and the cycle continues. Leaders are then *continually reinforced* with monthly training groups (Team Community) led by the Senior Pastor to nurture and cast vision for small group leadership.

Using this research as a model can enable individual churches to develop their own church growth model. To simply copy the methods and printed materials of this research or any other model, is too simplistic. The shared vision embraced by each local congregation provides the vision and values that undergird the ministries and methods utilized in each ministry context.

A Personal Note:

From the onset of this D. Min. program, I have been intentional in my own education. I wanted to learn how to effectively equip lay people for small group leadership. I wanted to understand how to mentor, inspire and train unpaid servants of Christ for small group community building and discipleship.

I gained more than I believed possible. I learned to equip lay people for small group ministry. I also learned to think strategically about systems management and paradigm shifting in the local church. This research and information should offer churches effective tools to develop their own training and recruitment methods for small group leaders among their laity. The product of this project will help individual pastors to develop and customize training materials for churches across the country.

APPENDIX

UNITED THEOLOGICAL SEMINARY

LOWERING THE BAR AND RAISING THE STANDARD

A LEADERSHIP DEVELOPMENT MODEL

A DISSERTATION SUBMITTED TO
THE DOCTOR OF MINISTRY PROGRAM COMMITTEE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY
DEPARTMENT OF DOCTORAL STUDIES

By
R Mark Beeson

Granger, Indiana
April 1996

Appendix

1. Reference List
   - A. Annotated Bibliography
     - i. Leadership
     - ii. Church Growth
     - iii. Small Groups
   - B. Book Reviews
2. Demographic Information
3. GCC Membership Information
4. GCC Staff Development
   - A. GCC Job Descriptions
   - B. Temperament Indicators Tables
     - 1 Systems Thinking
     - 2 Summarizing Gifts, Passion & Temperament
     - 3 Strong Gift Orientation
     - 4 Strong Passion Orientation
     - 5 Strong Temperament Orientation
     - 6 Temperament Indicators - Choleric
     - 7 Temperament Indicators - Sanguine
     - 8 Temperament Indicators - Phlegmatic
     - 9 Temperament Indicators - Melancholy
     - 10 Temperament Indicators - Extrovert/Introvert
     - 11 Termperament Indicators - Routine/Variety
5. GCC Publicity
6. Church Construction
   - -Real Estate Market Information
   - -Fundraising Information
7. GCC Small Group Leadership Training
8. "The Light Advances" GCC Video

APPENDIX 1

Reading Reference List
(Annotated Bibliography)

ANNOTATED BIBLIOGRAPHY

Resources in Leadership:

Barna, George, *The Power of Vision*, Ventura, California: Regal Books, 1992.
As Michael Slaughter says, the purpose of a leader is to "cast vision." This book does a good job of defining and articulating what vision is, its importance for the leader of the congregation, and its power for ministry.

Bennis, Warren, *On Becoming a Leader*, Rading, Massachusetts: Addison-Wesley Publishing Company, 1989.
Bennis says in his introduction, "Greed, timidity, and lack of vision are rampant among the current crop of pseudoleaders," and, there's no entity in which that is more visible than in the church. This book is an important one for women who seek to become leaders because it is a point of how-to's, pointers on how they lead and how organizations encourage or stifle potential leaders.

Bennis, Warren, and Nanus, Burt, *Leaders: The Strategies for Taking Charge*, New York: Harper Perennial, 1985.
There are some constant themes that run through all current leadership writings, and these are themes the church needs to hear, learn from, and attempt to emulate. These themes are: the need for shifting paradigms to new models from the traditional model, the necessity for empowerment, and the role of vision.

Bergan, Varlyn, D., *Dissertation: Developing a Growth Vision for New Covenant Baptist Church*, Columbia, MO., Midwestern Baptist Theological Seminary, 1993.
A shared or congregational vision is foundational in church growth, and can be developed through a primary contribution to the change of vision within each change of pastoral leadership.

Bianchi, Eugene C. and Ruehter, Rosemary Radford, *A Democratic Catholic Church: the Reconstruction of Roman Catholicism*, New York: Crossroad, 1992.
Discussion of the participation of the laity in church leadership and in church elections. What the Catholic ecclesiology can learn from official Catholic social teaching. Discussion of spirituality and justice: popular church movements in the United States and the Protestant experience.

Bossdorf, Robert, *Dissertation: The Development of a model for the training of leaders for Caring Groups within the Local Church*, Boston University School of Theology, 1981.
The central question of this project is: Can you take a moribund institutional church structure, which is composed of small neighborhood groupings, and inject new life and direction into these groupings by training lay leadership in intentional caring? The format involved a 9-week program with weekly, two-hour meetings. It was a presentation discussion model using materials; Growth Counseling, Part II, Coping Constructively with Crises, by Howard J. Clinebell, Jr., The Intensive Care Unit, by Danne E. Morris and Called to Care, by Chester Custer.

Britton, Michael, *Dissertation: Ministry in the Liberation Tradition: the Minister as Change Agent,* Phillips Graduate Seminary, 1992.
This project is a self-reflection and interpretation of the author's skills as a clergy leader in helping liberate a congregation from the practice and effects of cyclical destructive conflict management patterns. The primary goal of the author was to achieve greater clarity and refinement of his leadership skills as a change-agent within the liberation tradition model of ministry.

Brown, Daniel, *Church as a Process: Perspectives on Leadership and Strategic Planning (audio cassette tape series)*
A realignments and reorientation taking place among our churches and even whole denominations. Brown offers a perspective on crucial aspects of church life that include: how to apply systems thinking to church life, leadership principles and skill sets needed for new models of ministry, how to lead a congregation through change, how to apply planning and strategic positioning and new perspectives that can apply to local church ministry.

Burton, Jacqui, *"The Black Church in America,"* Progressions (Lilly Endowment), April 1992.
A commentary on what lies ahead for black churches. Highlighting other articles; *"New studies set old records straight"*, and *"Expanded duties nudge pastors back to school."*

Carpenter, Rex. F., *Dissertation: Building Congregational Interest and Enthusiasm by Increased Lay Leadership in Corporate Worship,* Wesley Theological Seminary, 1992.
The Air Force Protestant chaplain built congregational interest and enthusiasm by increasing the amount of lay leadership in the general Protestant worship services. The congregation became more interested and enthusiastic and attendance increased by 28%.

Coalter, Milton J, Mulder, John M., Weeks, Louis, R., *The Pluralistic Vision: Presbyterians and Mainstream Protestant Education and Leadership*, Louisville, KY: Westminster/John Knox Press, 1992.
Discusses the predicament of pluralism: the study of theology in Presbyterian seminaries since the 1920's. Discusses the changing leadership patters in the Presbyterian church and the transformation in administrative leadership.

Cohn-Sherbok, Daniel, *Tradition and Unity: sermons published in honour of Robert Tuncief*, London: Bellew Publ., 1991.
A collection of sermons from British theologians published in honour of Robert Tuncief. Sermon topics include: The resolution of fear; In the end, God; The touch of God; Continuity and Community; Can Jesus draw us together? and many more.

Cottingham, Sidney, *Dissertation: Motivating Church Leaders for Outreach Ministries at Smoke Rise Baptist Church, Warrior, Alabama,* Southern Baptist Theological Seminary, 1994.
The purpose of this project was to motivate church leaders for outreach ministries using Biblical background and John Wesley's historical model as a platform.

Cottrill, David, *Dissertation: Colleagues in Ministry: A Growth Program for Local Church Leaders*, United Theological Seminary (Dayton), 1981.
This document contains a description of the context of ministry in which the project was developed and accomplished, along with an autobiographical statement of this participant in the Doctor of Ministry Program.

Counts, Stanley, *Dissertation: Developing Leadership Skills through Discovery of Motivational Gifts for St. Luke African Methodist Episcopal Church, Lawrence, Kansas*, Midwestern Baptist Theological Seminary, 1994.
This project was to develop leadership skills through understanding the seven motivational gifts of prophecy, serving, teaching, exhortation, giving, organizing, and mercy. Each gift was presented using many tools such as workshops, interviews, small groups, etc. It revealed that dialogue and practice are very important in discovering motivational gifts.

Covey, Stephen, *Principle-Centered Leadership*, New York: Simon & Schuster, 1992.
A "Principle-Centered Leader" is, according to Covey, one who empowers others, and Covey's materials are excellent in defining and outlining what it means to empower others to the full utilization of their potentials.

Covey, Stephen, *The Seven Habits of Highly Effective People*, New York: Simon & Schuster, 1990.
This national best seller provides seven powerful lessons for personal change that can affect individuals as well as, organizations. The critical aspect of this book is the development of community leadership as it relates to private victories to public victories. It provides a basic model for helping individuals understand what their purpose and mission is and how to impact their quality of life by being involved as a leader.

De Pree, Max, *Leadership JAZZ*, Charles E. Fuller Institute Publication.
De Pree likens the manager to the jazz musician. Each responds to a changing environment, partly known, partly unexpected. De Pree offers insights to managing on how to complete tasks. He ignites the language of leadership. "Polishing gifts," "water carriers," and "frantic learners" are an example of tomorrow's management vocabulary and vision.

Downey, Michael, *That they might live: Power, Empowerment and Leadership in the Church*, New York: Crossroad, 1991.
The politics of power in the church is the primary topic of this book. Religious "empowerment" is discussed particularly as it relates to women in ministry, charisma, the laity and the minorities of today.

Dudley, Carl, S; Carroll, Jackson, W; Wind, James, P, *Carriers of Faith: Lessons from Congregation studies: A Festscrift in honor of Robert W. Lynn*, Louisville, KY: Westminster/John Knox Press, 1991.
The changing context of parish leadership with congregational self-images for social ministry and preserving the Christian identity as the task of leadership being the focus.

Drucker, Peter F., *Managing the Nonprofit Organization*, New York: Harper Collins, 1991.
Peter Drucker lays out the principle and practices of leadership in the nonprofit organization. Through a series of interviews he covers practical leadership application.

Eason, Steven, *Dissertation: A Team Ministry Leadership Development Course (for newly elected elders)*, Columbia Theological Seminary, 1993.
This dissertation constructed a training program for newly elected elders in accordance with the Book of Order. The result of the research is a five-week training course for newly elected elders. The course is applicable to any Presbyterian Church (USA) of any size at any stage of development.

Enroth, Ronald, M., *Churches that Abuse*, Zondervan Publishing House, Grand Rapids, MI, 1992.
Enroth researches sects, cults and unconventional religious authorities (i.e., Jonestown, Davidian Branch, etc.). Review control-oriented leadership, fringe churches, spiritual elitism and congregational manipulation. Troublesome leadership traits are addressed, with no hesitation of naming names.

Fike, Philip, *Dissertation: Equipping and Freeing Lay Leaders to Facilitate Practical Living Groups*, Golden Gate Baptist Theological Seminary, 1992.
This ministry project provided intense training to equip and liberate lay leaders of the Westside Baptist Church (Rapid City, SD) to facilitate practical living groups.

Ford, Leighton, *Transforming Leadership*, Charles E. Fuller Institute.
In a world where models of leadership surround you, Ford challenges you to model your style after the greatest leader of all, Jesus Christ. He examines Christ's ability to create vision and empower change. You will learn how Christ effectively led not only as a spokesperson and as a strategist, but as a servant, struggler, and shepherd maker.

Fritz, Roger, *Managing a Successful Team (audio cassette tape series),* SourceCom, 1988.
Audio series focusing on, "How to use teamwork to boost performance and productivity." Produced by best selling author (Fritz) of What Managers Need to Know. Topics include: Individual vs. Team Effectiveness; Understanding your team; What does performance really mean; Picking and developing winners.

Gaiser, Frederick, J., *Leadership in the Church,* Word & World Journal, Winter 1993.
Gaiser discusses the issue of leading over serving in the church.

Gannett, Ronald, G., *Dissertation: A Leadership Manual for Vision Group Leaders at Park Bible Church,* Trinity Evangelical Divinity School, 1992.
The problem in expanding small-group ministry in churches is the training of new leaders. This project addresses the problem by creating a training manual based on mentor-apprentice relationships.

George, Carl F., *Prepare Your Church of the Future,* Tarrytown: Revell Co., 1991.
This is the foundational book for all the "Meta" group projects. George introduces this model using "Meta" as taken from the Greek word which signifies change. The "Meta-model" presents a leadership training program that enables quality care and unlimited growth.

George, Carl, *Breaking the 200 Barriers: New Models for Leadership (audio cassette tape series),* Charles E. Fuller Institute Publication.
George exposes the perception and practices that keep a church small and potential ineffective. Topics include: the personalities of a shepherd and a rancher, facilities, lay ministry, leadership and major issues involved in growing beyond 2000.

George, Carl, and Logan, Robert, *"How to Lead and Manage the Local Church: Self-Study Kit (audio cassette tape/workbook kit)*, Charles E. Fuller Institute Publication.
Direct from his highly successful seminars (over 4,000 in attendance) this self-study kit imparts skills of planning, management, and administration of the local church.

Gow, Murray D. and Ronaldson, Kathlyn, *"The Buck Stops Where? Leadership taking responsibility for outcomes,"* CBRF Journal, March of 1992.
Review of leadership in the New Testament and the Brethren Church. Discusses the need to focus on authentic theological education and to include female leaders in the Brethren movement.

Greider, William, *Who Will Tell the People*; New York: Simon & Schuster, 1992.
Reviews the current political structure within the US. government, lack of leadership representation for the ordinary citizen. *"Restoration will start, not in Washington, but in many places, separately and together, when people decide to close the gap between what they believe and what is,"* is the primary topic.

Herbert, Stephen Ray, *Dissertation: Being a Team: Leadership Motivation and Management of Volunteers,* United Theological Seminary (Dayton), 1981.
This project, a product of a parish minister supervised by colleagues and a seminary faculty, asserts that people best image God through the creative use of their strengths and interests via Jesus Christ. Through deductive problem solving, it equips laity to identify and then to interrelate self-strengths and interests to contextual needs. The laity meet weekly; in pairs for mutual supervision and in large groups for lay-led Bible study and creative worship. This project develops teamwork with a group of great diversity. It is useful for any group not achieving its potential due to low motivation or poor direction.

Hoffmann, Leonard, M., *Dissertation: The Pastor Need to Lead: Envisioning and Evaluating Pastoral Leadership*, Luther Northwestern Theological Seminary, 1994.
This thesis explores pastoral leadership including reading and synthesis of religious and secular literature. The result of this research reaffirmed that the pastoral role is one of leadership for the congregation. In order to grow, an effective leader needs to be evaluated colleagically and congregationally.

Holmes, Jean S., *Dissertation: What Does the Lord Require? Churches as Partners in Parish Ministry,* United Theological Seminary, 1989.
Given the historic reality of the multiple charge, this project suggests that two United Methodist churches of a multiple charge, under the leadership of one pastor, have been able to work together in cooperation in a model called partnering. Two churches, while maintaining their independence, have been drawn together in mission to the community through joint programs of nurture and outreach, and administratively through the organization of a parish council. The purpose is to develop a strong unified ministry to serve others, so that the church may be the Body of Christ in that community.

Johnson, Richard, S., *TQM: Leadership for Quality Transformation.* ASQC Press.
Johnson's thesis is that American organizations can increase their competitiveness in a world market by helping leadership understand how they must transform the way they function and operation. He has developed a laundry list of issues for leadership to consider in transforming organizations to improve performance.

LaBalla, Jefferson, *Dissertation: A Model for Developing Lay Leadership in the Local Church which Transcends Cultural Context*, Wesley Theological Seminary, 1992.
A nurturing and caring fellowship is a major motivational factor for lay involvement in the activities and ministries of a local congregation in the African context. The results of this project were obtained through questionnaires, personal interviews, programs and pastor's relationships with congregation.

Larson, William, *Dissertation: An Investigation of the Importance of an Effective Lay Leadership Team for the Growth of Smaller Churches*, Bethel Theological Seminary, 1981.
Will a true team relationship between pastor and lay leaders positively affect church growth? Research conducted in this project confirms the thesis. Corporate leadership is discussed from Biblical, historical and theological perspectives. A broad theory is developed suggesting several consequences of team leadership that ultimately affect church growth. Examination of some growing churches reveals pastors and leaders sharing significant time together. Several relevant conclusions are discussed, as well as implications for pastoral practice.

LeBold, Ralph, *Dissertation: The Evaluation of the Pastoral Leader in context in the Congregation*, St. Michael's College and Toronto School of Theology, 1994.
The evaluation of leaders occurs whether it is called for or not. Leadership is judged, consciously or unconsciously, by the persons who experience it. It is the view of the writer that evaluations ought to be planned to maximize learning and growth. The process of disciplined reflection is rooted in church history and is modeled in the biblical story. Such a process can be a creative avenue for growth and change. These experiences need not be feared nor do they need to be destructive. It is possible to teach groups and individuals how to evaluate people and programs constructively. The research project attempts to illustrate, through the avenue of ministry, a process for evaluating pastoral leaders in context of the congregation.

Lee, Lonnie, *Dissertation: Building Consensus for Ministry in the local Congregation,* Austin Presbyterian Theological Seminary, 1994.
This project documents the effort of a conflicted congregation to build consensus around issues of identity and mission through the development and implementation of a mission statement. Congregational identity is shaped by the dialogue which takes place when the leaders are willing to engage in a public process of self-definition.

Lilleton, Todd, *Dissertation: A pastor-led lay leadership training program to promote church effectiveness in a small church setting*, Southwestern Baptist Theological Seminary, 1994.
This project addresses one obstacle in effective church ministry as it relates to small membership church: fear of outsiders, resistance to change, lack of cohesive, coherent organization and lack of unified forward movement. This project leads a small church to diagnose its condition and analyze biblical truths.

Maxwell, John, *Be A People Person*, Nashville: Thomas Nelson Publishers, 1992.
Being a leader means working with people, and that's not always an easy task. Dr. Maxwell writes how you can develop the qualities of an effective leader, inspire others to excellence, use confrontation as an opportunity to grow.

Maxwell, John, *Developing Highly Effective Leaders (audio cassette tape series)*, Nashville: Thomas Nelson Publishers, 1992.
Review of the leaderships ability to select, recruit and develop a team of leaders. Maxwell gives 12 fundamental leadership lessons such as Building an Effective Team, Growth=Change, and The Leader and His Family Life.

Maxwell, John, *Developing the Leader Within You*, Nashville: Thomas Nelson Publishers, 1993.
The first line of Maxwell's book says it all: "Everyone talks about it; few understand it." This text discusses certain basic elements such as priorities, integrity, positive change, attitude, developing people, vision, and staff development.

Maxwell, John, *Five Levels of Leadership (Video series)*, INJOY LIFE, El Cajon, CA.
A video training program whereby Dr. Maxwell reviews the principles of Leadership Equals Influence. Topics reviewed include the following levels of leadership: position, permission, production, people development and personhood.

Maxwell, John, *Jesus Discipling Leaders (audio cassette tape series)* INJOY LIFE, El Cajon, CA.
8 lessons and outlines for discipling your church board. Lessons focus on Jesus' method of teaching discipleship.

Maxwell, John, *Learning Leadership from Leaders (audio cassette tape series,* INJOY LIFE, El Cajon, CA.
8 Lessons and outlines for discipling your church board. Dr. Maxwell teaches Biblical principles from Old Testament leaders.

Maxwell, John, *Making of a Church Leader (audio cassette tape series)* INJOY LIFE, El Cajon, CA.
A 2-hour candid personal testimony of Dr. John Maxwell's journey through his early years of ministry.

Maxwell, John, *The Leader and the Assistant (audio cassette tape series)*
Learn when to hand off responsibilities and how to teach your assistants t to take the job and run with it. Topics include: Personnel of a Successful office; Principles and procedures of a Successful Office, Top 10 questions about leader-assistant relationship.

Maxwell, John, *Time out for Leaders (audio cassette tape series)* INJOY LIFE, El Cajon, CA.
Seven lessons and outlines for discipling your church board. Maxwell uses the Spiritual Qualifications of a Leader from the Book of Timothy.

Meyers, Eleanor, Scott, *Envisioning the New City: A Reader on Urban Ministry*, Louisville, KY: Westminster/John Knox Press, 1992.
Discusses ministry in the city and the leadership in community ministries. Topics include: whatever happened to the golden rule; racism and drugs in the city: the church's call to ministry; poverty: the urban-rural linkages; older women in the city; battered women; fighting AIDs and HIV and many critical issues of today.

Minshall, Brinton, P., *Dissertation: The Leadership's Ship: The Development of a Model and Curriculum Leading to Proactive Lay Leadership in the Local Church,* Boston University School of Theology, 1992.
This leadership development project was aimed at equipping the lay people of the church to move the local church from a static state to one of the growing community. The overriding theme of the workshops was to teach adaptable leadership techniques, applicable to church settings. The result of the project has seen the subject church begin to thrive. The church exhibited a marked reduction in the symptoms of group behaviors resulting from prolonged vocational failure and its association chronic fear complexes.

Monroe, Myles, *Becoming a Leader, Everyone Can Do It*, Pneuma Life Publishing, Bakersfield, CA., 1993.
A discussion of the leadership potential within each of us. Principles to lead wisely, develop tactfulness that generates response/respect and enhance dormant leadership qualities. Offers a workbook and "Leadership Cultivation Program."

Nance, Terry, *God's Armor Bearer, How To Serve God's Leaders*, Harrison House, Inc., Tulsa, OK, 1990.
An explanation referring to Old Testament times when armor bearers stood beside their leaders, to assist and protect them against all enemies. Learn to serve as an Elisha before you can have the anointing of an Elijah.

Oakley, and Krug, *Englightened Leadership*, New York: Simon & Schuster, 1991.
Oakley and Krug are right on key when they say, "What is needed is *enlightened* leadership -- leaders who not only have the vision but who have the ability to get the members of the organization to accept owner ship for that vision as their own."

Parker, Glen, *Team Players and Teamwork*, Charles E. Fuller Institute Publication.
Teamwork (as leadership concept) offers enormous promise as a way to help churches reach today's generation for Christ. But in practice it is surprisingly hard to get team members with different skills, personalities, and problem solving approaches to work together. Parker reveals the four types of team players and offers practical advise on how to balance their characteristics to provide for a team where the members complement, challenge, and inspire one another.

Pecevich, Conrad, S. *Dissertation: Developing a Model for the Empowerment of the Laity through the College Councils of Knights of Columbus,* Andover Newton Theological School, 1992.
The Knights of Columbus in their College Council program possess a potential vehicle for promoting the "empowerment of the laity" in the Roman Catholic Church as a Catholic lay organization. In view of Vatican II's Document on laity and the US bishops' pastoral on campus ministry, recommendations are made on how these college councils can be utilized to serve the Church effectively with its current leadership crisis.

Peters, Tom, *Liberation Management: Necessary Disorganization for the Nanosecond Nineties*, New York: Alfred Knopf, 1992.
Peters predicts that most of the world's work will be brainwork, done in semipermanent networks of small groups of 10-209 people, dooming to antiquity the hierarchical management structures and styles that are so predominant today.

Peters, Tom, *Thriving on Chaos*, New York: Harper Collins Publishers, 1987.
Discusses the idea that America is in a decline and excellence and quality are lost values.

Phillips, Donald, *Lincoln on Leadership*, Charles E. Fuller Institute Publication.
An examination of Abraham Lincoln's diverse leadership abilities and how they can be applied to today's complex world. An executive handbook that offers proven, time-tested solutions to tough problems all leaders face today.

Price, Springle, Kloba, *Rapha's Handbook for Group Leaders.*, Charles E. Fuller Institute Publications.
Focus is that small groups are the future of the church and the focus is on the twelve steps to develop small group leaders. This book offers some practical preparatory lessons and developing and running a small group.

Raab, Earl, *American Jews in the 21st Century: A Leadership Challenge*, Atlanta: Scholars Press, 1991.
The future of the American Jewish community and choices for its leadership is discussed. The contemporary Jewish American and its challenges for leadership.

Riley, Pat, *The Winner Within*, New York: G.P. Putnam's Sons, 1993.
This book by NBA Coach Pat Riley uses the basketball world to point out some concepts that transcend the sports scene to the broader spectrum of leadership in life.

Sanborn , Mark, *High Impact Leadership (audio cassette tape series),* Charles E. Fuller Institute Publications.
Leadership is not something you pick up as you go. Topics covered include: The #1 force that drives leaders and how to develop it, excellence vs. perfection, when leaders must break rules to get the job done, one question leaders must ask to create accountability in people and more.

Sanborn, Mark, *Team Building: How to Motivate and Manage People (Video series)*, Charles E. Fuller Institute Publications.
As a manager, you know there is nothing tougher than building a close-knit team. After completing this video series, you and your fellow managers will know how to turn conventional work groups into team. You will be able to encourage a new team spirit among your people, inspire their new ideas, and help them work together better.

Slaughter, Michael, *Beyond Playing Church*, Bristol House, LTD., Anderson, IN, 1994.
Dr. Slaughter presents six principles of church renewal. They are the Lordship, Biblical, Liturgical, Covenant, Priesthood and Leadership Principles. Christian leadership will be effective only as much as the principles are observed and integrated.

Slocum, Robert, *Maximize Your Ministry*, Charles E. Fuller Institute Publication.
As any pastor can attest, the senior pastor cannot fill the needs of the entire flock alone - nor should he/she have to. Slocum outlines the essentials for preparing lay leaders for ministry. He offers insight into four major areas: shifting ministry focus from clergy to laity, developing mature believers in all areas of life, equipping laity to serve and be effective outside the church and supporting laity with caring community groups.

Strunk, George, A., *Dissertation: Pastoral Leadership in Church Revitalization using the Model of Interpretive Guide,* Candler School of Theology at Emory University, 1992.
This dissertation reports the results of an experiment in practical theology in the Appalachian region of SF Kentucky. The experiment failed to achieve significant change in the mission orientation of this church toward its community. However, the experiment did succeed in allowing members of the ministry group to begin to experiment a greater degree of community by creating awareness of the ways self-reliance and privatization were inhibiting that very mission.

Swartz, Fred. W., *Dissertation: Measuring the Personal Integrity Expectation of Ministers as Defined by Laypersons,* Lancaster Theological Seminary, 1992.
The goal of this project was to gain knowledge about the attitudes and expectations of laypersons regarding the integrity of clergy, especially as attitudes relate to ministers' fitness for congregational leadership. The hypothesis that a double standard exists in laypersons' expectation of integrity of ordained versus non-ordained church leadership was not supported by the data collected.

Tittle, Darlene, *Dissertation: Spiritual Leadership in the Episcopal Church,* Wesley Theological Seminary, 1994.
The understanding and practice of spiritual leadership is absent within the Episcopal Church, and the ability to lead spiritually must be restored for a healthy functioning church. A proposal for nurturing spiritual leadership in the Church is presented in terms of leadership styles of Jesus.

Vogt, Jerold Wesley, *Dissertation: Working as a Team: A Style of Management for the First United Methodist Church of Wichita, Kansas*, Phillips University Graduate Seminary, 1991.
This project centered on factors supporting a multi-staff ministry. The issue was the development of a resource which could aid staff members to work together in a spirit of cooperation and teamwork. United Methodism's "quadrilateral court of appeal" was utilized as the hermeneutic, for those guidelines allow for variety in developing a teamwork style in ministry. Consideration was given to organizational theory and leadership styles. The model involved a questionnaire for staff and a workshop. Evaluation of the process was included with significant implications for staff relationships in this downtown congregation.

Watts, D. Cameron, *Dissertation: An Exploration of the understanding of Leadership and the Priesthood of all believers in a Baptist Church,* Wycliffe College, 1992.
This study analyzes leadership practice and understanding s perceived by the laity and pastor in a Baptist church, to discover if the laity would articulate and actualize leadership practice more consistent with the mutualism inherent in the priesthood of all believers. Participants moved toward a less hierarchical approach to leadership.

Weems, Lovett H., *Church Leadership: Vision, Team, Culture and Integrity,* Nashville: Abingdom Press, 1993.
This books deals with church leadership since most leading age works are coming from the corporation and business sector. His research reflects a bias in that racial and gender inclusiveness has been limited.

Wilson, Charles Reagan, *Cultural Perspectives on the American South*, New York: Gordon & Breach, 1991.
The social origins of the Church of God with chapters to include topics: Hillbilly heretic; Preaching in an Afro-American Spiritual Church; etc.

Wind, James, P; Burch, J. Russell; Camenisch, Paul F, *Clergy Ethics in a change Society: Mapping the Terrain,* Louisville, KY: Westminster/John Knox Press, 1991.
Review of clergy ethics in America discussion of the forgotten traditions and comparing these traditions/ethics with the expectations of leaders in the secular world. Review of clergy politics amongst all denominations.

Winebrenner, Jan and Frazier, Debra, *When a Leader Falls, What Happens to Everyone Else?* , Bethany House Publishers, Minneapolis, MN 1993.
Reviews the restoration of a church fallen victim to it's leaders sins. Focuses primarily on restoring spouses, families and congregations after their pastor has fallen to sexual and immoral sins/behavior.

Wister, Robert J., *Priests: Identity and Ministry*, Wilmington, Del; Michael Glazier, 1990.
Biblical foundations for the theology of priesthood and the elements for a priesthood in the teaching of the Fathers of the Church.

Resources in Church Growth:

Angove, Dan, *Dissertation: Leading a church in outreach... by the preparation, planning, and implementation of a strategy that includes a contemporary week night service,* Golden Gate Theological Seminary, 1992.
An established church can develop and implement a strategy to reach a portion of the unchurched in its community. The author researched this project by reading books on church growth and the selected target audience, by attending a seminar on the target group, and by interviewing church growth experts. Research resulted in the training of a core group from within the church and the initiation of a contemporary week night service focused on the needs of the target group. The service was successful in reaching the target group.

Barna, George, *Church Marketing: Breaking Ground for the Harvest.*
A hands on application oriented guide providing principles of *Marketing the Church* and takes leaders on a step-by-step process of discovery and application.

Barna, George, *User Friendly Churches*
Most churches today are either in a state of stagnation or decline. This book discusses what distinguishes the few that are steadily growing. Two dozen healthy churches have been research and Barna urges church leaders not to mimic the methods of these churches but rather to contextualize the principles within their own philosophy of ministry through the leading of the Holy spirit.

Barrier, Roger, *Dissertation: Increasing Pastoral effectiveness by emphasizing personal pastoral development*, Golden Gate Theological Seminary, 1992.
Continuing request from various pastors' groups to speak on the issues of church growth and pastoral skills inspired the author to formalize his experience and concepts into a doctor of ministry project. His presupposition that personal pastoral development in five areas of spiritual growth, personality, church growth philosophy, leadership and cultural relevance would produce a corresponding measurable increase in pastoral effectiveness proved correct.

Bast, Robert, *Attracting New Members.*
Reaching and holding visitors is a necessity for any church that wants to grow. Bast shows how to attract visitors and bring them to responsible church membership. Text provides framework for leaders to analyze the basic framework of their church - how to address each age group, character of the worship service, appearance of the church, etc.

Belokonny, Mark, J., *Dissertation: Marketing the Church to Increase First-Time Attenders,* Talbot School of Theology, 1992.
When used appropriately, some marketing strategies will increase the number of first-time church attenders. The project is designed to identify and use those marketing approaches which most effect visitors within your community. The reason this project was undertaken was to focus and maximize the limited marketing resources, time and effort which the church has in order to increase church visitors. The church was then able

to witness from a position of strength as it specifically reaches out to those who by their presence indicate a spiritual receptivity.

Bailey, E., K., *Dissertation: Church Growth in the African American Tradition,* United Theological Seminary, 1991.
This project reflects the purpose, process and product of a 2 1/2 day seminar on church growth. The seminar offered 30 workshops and 4 plenary sessions, addressing four areas of concerns: 1) church development; 2) Christian living; 3) Contemporary issues, and 4) Community Development. The ultimate goal was to challenge African American churches to fulfill mandates of Scripture and embrace a theology of growth, while remaining existentially relevant to African American culture, thus expanding expressing the love of Jesus and the walls of inclusion within the African American community.

Bias, Timothy, *Dissertation: Basic Training for Disciples: Growing through decline-enabling churches to grow*, United Theological Seminary, 1991.
This workbook contains a program that trains and enables people in the local church to develop and implement intentional ministries of both numerical and spiritual growth. This program is based upon the theological foundation that explores assumptions of growth, develops attitudes of growth, and provides methods of growth. This manual articulates the process that resulted in Duff Street Methodist Church receiving 57 new members, increasing 103 people in average worship attendance, and empowering 50 additional people in ministry over a 3-year period.

Callahan, Kennon, L, *Twelve Keys to an Effective Church*, San Francisco: Harper & Row, 1983.
Book reviews strategic plans for missions and a leadership guide. Reviews several techniques for church management.

Caceres-Larreategui, Pedro, *Dissertation: Questions for Christian Stewards,* Luther Northwestern Theological Seminary, 1992.
This thesis project is on stewardship for Anglo and Hispanic congregations. The theological thread in this thesis is the conviction that stewardship is a living out of the Christian's baptism.

Colson, Charles, *Faith on the Line, Dare to Make a Kingdom Difference*, Victor Books, Wheaton, IL, 1994.
Colson writes, "we must admit there's more of the world in the church, than there is the church in the world." Discussion on how to reverse that trend - taking church growth into the secular world is reviewed.

Gallen, John, *Presiding with Grace and Ease (audio cassette tape series),* Kansas City, MO, National Catholic Reporter, 1979.
A discussion of elements of form and style with examples of leadership actions.

George, Carl, *Prepare Your Church for the Future.*
George describes the key ingredients of what is called the Meta-Church. Meta denoting change in the paradigm and organizational structure. A practical working model for church life that is grounded in scripture and is proven viable through the fruitfulness apparent in an increasing number of growing contemporary churches.

Griffin, Daniel, M., *Dissertation: Developing Church Growth Attitudes,* Southern Baptist Theological Seminary, 1993.
The purpose of this project was to create an environment in which members' attitudes toward church growth could be examined and in which positive attitudes about church growth could be developed (at Flint Hill Baptist Church, Fort Mill, SC). Methods of the project are reviewed.

Harris, William, D., *Dissertation: Developing and Implementing an Evangelistic Strategy for Outreach to Families,"* Midwestern Baptist Theological Seminary, 1993.
This project attempted to combine a revival crusade with a strategy developed and implemented through our church evangelism council. The conclusion is that while a project of this nature may get people to come and "walk the aisle" (persons saved and baptized) it does little for church growth and esteem.

Hodge, William Neal, *Dissertation: A critical evaluation of contributing factors in church growth and decline: a Nazarene case study*, San Francisco Theological Seminary, 1983.
Contemporary church growth analysts have identified what they consider to be contributing factors related to church growth and decline and formalized theories known as church growth and decline principles. This project determines the value of these principles by reviewing and summarizing some theologians, including those of the Wesleyan or Nazarene tradition, identifying and evaluating the contributing factors, and determining by a case study of local Nazarene churches the value of church growth and decline. The underlying theological emphases in this project suggest that in American society, at least in urban settings, the church declines as it seeks to preserve its homogeneous unit principle as interpreted by some contemporary church growth analysts.

Houghtby, Natalie, K., *Dissertation: Living Beyond the Horizon: Opening the Church to the Baby Boom Generation*, School of Theology at Claremont, 1993.
This project considers why many baby boomers do not participate in mainline churches. It suggests that a difference in worldview is the cause: that baby boomers live out of a different worldview from that of a persons who currently attend such churches. It then looks at Bible study, worship, and preaching as ways to shift worldview in order to open the church to baby boomers. The work of Jonathan Z. Smith, Tex Sample, Helen Bruch Pearson, and Burton L. Mack is utilized.

Hull, Bill, *Can We Save the Evangelical Church?* Fleming H. Revell, Grand Rapids, MI., 1993.
Bill Hull says, "Yes,... but it's future depends on reforming church structures, training leaders and equipping each church member to do the work of an evangelist." Hull's analysis is built on church history, biblical exegesis and the latest information about church growth and leadership training. To reverse decline Hull suggests to: 1) seek membership renewal of membership hearts opening up to the Holy Spirit, 2) develop "principled" leadership training, 3) transform existing leaders, 4) cast the church's vision, 5) sacrifice traditional forms for function, 6) create community and 7) REALLY do evangelism.

Jackson, Cleo, E. III, *Dissertation: Integrating Marketing Strategies as a Methodology for Church Growth,* Southern Baptist Theological Seminary, 1993.
The project's purpose was to integrate modern marketing strategies into the outreach ministry at the First Baptist Church of Avondale Estates, Georgia to increase levels of awareness and participation by community residents in those ministries offered by the church. There were increases in the number of visitors and attenders at the church as well as levels of congregational support for the marketing approach, community followup surveys actually showed decreased levels of community awareness s and participation.

Kelley, Dean, M., *Why Conservative Churches Are Growing: A Study in Sociology of Religion*, New York, Harper & Row, 1972.
A sociological review of church growth and the history of Christianity.

Kalu, Ogbu, *African Church Historiography: An Ecumenical Perspective: Papers Presented at a Workshop on African Church History*, Bern, Evangelische Arbeitsstelle Oekumene Schweis, 1988.
African church historiography and the present status of the South African church with historical study of Christianity of Uganda.

Larson, William, *Dissertation: An Investigation of the importance of an effective lay leadership team for the growth of smaller churches,* Bethel Theological Seminary, 1991.
Does a true team relationship between pastor and lay leaders positively effect church growth? Research conducted in this project confirms this thesis.

Leonard, Charles, *Dissertation: A Study of some multi-ethnic congregations in light of church growth and homogeneous unit principles*, Eastern Baptists Theological Seminary, 1983.
A review of principles in some multi-ethnic congregations of the Luther Church to examine the validity of urban churches. The study includes a review of the sociological factors that are at work in the communities where multi-ethnic congregations are often found. Factors such as economics, housing, government, and people movement are discussed. The thesis is predicated upon the truth that one cannot understand the multi-ethnic congregation until one has an insight as to its environment.

Lew, William, O., *Dissertation: Effective Bibilical Preaching and Numerical Growth in First Chinese Baptist Church*, Talbot School of Theology, 1993.
Biblical and relevant preaching significantly promotes numerical growth of American-born baby boomers and busters in the Chinese church. The study evaluates the content and delivery of sermons of Jesus Christ, Charles Swindoll, an overseas-born pastor, and an American-born Chinese pastor. The conclusion is that Biblical preaching needs to be understandable, relevant, practical and appropriate to each generation.

Logan, Robert, *Beyond Church Growth.*
Growth comes in the forms of daughtering churches, church membership, small groups, leadership development, evangelism and more. Logan presents 10 key principles that influence holistic church growth. He guides in asking God for a vision for the ministry and then shows you do's and don'ts to implement what you learn.

Maxwell, John, *Measure of a Great Church (audio cassette tape series)*, INJOY LIFE, El Cajon, CA.
This series of messaged, preached by John Maxwell to the Skyline congregation, provided a strong Biblical foundation of ministry focus for the church as it moved into the future. John led his Board in preparing a Statement of Purpose, which is presented to the congregation in the last tape of this series.

Morris, Margie, *Volunteer Ministries: New Strategies for Today's Church*
Texas, Newton-Cline Press, 1990.
Discusses trends in lay decision-making, working with less staff members, working with stricter budgets and providing more accountability to the congregation. Review of what does and does not work to design a volunteer leadership team.

Parker, Diana, L, *Dissertation: AME Church Growth: A study of Church Planting,* Howard University School of Divinity, 1993.
Historical survey method was used to study stories of four AME Church plants between 1984 and 1990. Needs were met through ministries for youth and adults with strong fellowship and love for one another practiced. Effective marketing techniques were used to advertise the church and the pastors possessed a pioneering spirit. Bible study was used to train lay persons.

Pelt, J. Sherman, *Dissertation: Teaching Christian Fellowship in the Local Church: A Black Perspective*, Candler School of Theology at Emory University, 1982.
This project attempts to uncover an understanding of the problems and conflicts of the Hill First Baptist Church of Athens, GA, by considering the ideal concept of Christian fellowship. This was done to search out ways that would provide a vision for spiritual renewal and church growth.
Church members worked as partners because they recognized that Jesus had called them to community where there are different levels of ministry, but all persons are of equal value before God.

Petersen, Jim, *Church Without Walls. Moving Beyond Traditional Boundaries.* NavPress, Colorado Springs, CO, 1992.
Church growth that pushes beyond the "too small boundaries that we have inherited from the past." Use of the 1st Century Christians as a base for comparison of today's cultural trappings are reviewed. This book proposes that the Bible provides the blueprint to aid a sagging influence of the church.

Plymale, James, *Dissertation: Preparing a church to conserve the results of evangelism through effective incorporation of new Christians into its fellowship,* Midwestern Baptist Theological Seminary, 1992.
Effective, early incorporation of new Christians into the local church will help greatly in conserving the results of evangelism efforts. One of the greatest needs of new Christians is help in establishing meaningful relationships within the fellowship and ministry of the church. The church, not the new Christian, is primarily responsible for the process of incorporation. Typical needs of new Christians and effective methods for incorporation are cited based upon research from a wide variety of sources. The project is designed to prepare the church to provide for meeting these needs of new Christians.

Roschke, Francis, *Dissertation: Church growth at Holy Cross*, Christ Seminary -- Seminex, 1984.
The thesis presents details of the church growth program at Holy Cross (a Lutheran church in Kansas City) and its positives and negatives for the congregation so that the experience might benefit others. The writer led the laity in a church growth analysis of the ministry setting which pinpointed a need for outreach. The thesis describes the implementing, administering, and evaluating of an effective outreach program at Holy Cross. Despite some of the movement's uncertain theological sounds, the dissertation concludes that the relatively young church growth movement can benefit the church.

Rush, James, P., *Dissertation: Changing fate to destiny - A local church growth group process in a textile community*, San Francisco Theological Seminary, 1985.
The principles of cybernetics demonstrate guidance by an automatic control system. William Glaser applied this theory to psychology. Behavior is the attempt to structure life to conform to a picture constructed from many sources. Jesus proclaimed a high quality of life as the destiny of every individual. The choice to pursue this destiny is fostered by pictures of humankind as special creations of God. Textile mills structured life to foster dependency as a means of controlling the labor force. This growth-group experiment attempts to combine the pictures of scripture with the observations of Glaser to foster destiny.

Rutz, James, *The Open Church*, The Seedsowers, Auburn, Maine, 1992.
Discussions on how to bring back the "exciting life of the First Century Church." The Open Church reveals 5 key ways to restore full participation by "lay" men and women and bring back those lost freedoms.

Schaeffer, Frances, *The Church at the End of the 20th Century*, Crossway Books, Wheaton, IL, 1994.
Schaeffer addresses the question, "Does the church have a future in our generation?" Reviews his concern that the church is in danger and facing pressures and manipulation which will overwhelm the days to come and make the "battles of the last 40 years look like child's play."

Siewert, Paul Henry, *Dissertation: A study of common dominant characteristics of selected growing Baptist churches in Illinois, Iowa, Minnesota and Wisconsin,* North American Baptist Seminary, 1983.
The author studied 8 growing Baptist churches of similar identify, two in each state. The research was done via questionnaires and personal visit to each church by the author. It revealed that there were growing Baptist churches in the 4 states. The characteristics receiving the highest ratings indicative of their growth were: uplifting worship services, evangelistic strategy, Bible-centeredness, aggressive pastoral leadership and well-paid staff.

Smail, Tom , Walker, Andrew, and Wright, Nigel, *The Love of Power or the Power of Love*, Bethany House Publications, Minneapolis, MN, 1994.
A careful assessment of the problems within the Charismatic and Word-of-Faith movements. Exploring dramatic claims of healing and changed lives through the power of the Holy Spirit. Review of extent movements is held together by theological framework.

Spader, Dann and Mayes, Gary, *Growing a Healthy Church (a study guide)*, Moody Press, Chicago, IL 1991.
Review of some churches grow because of Christians transferring from one church to another. Review of how Christ developed His ministry and to re-focus on the "higher purposes" of seeing the Great Commission fulfilled. To do so may require examination of the church; create an environment for growth, atmosphere of love, clearer communication and equip the leadership team. Avoid the activity trap and realize there are no sacrificial cows (programs).

Strobel, Lee, *Inside the Mind of Unchurched Harry and Mary*, Zondervan Publishing House, Grand Rapids, MI 1993.
How to reach friends and family who avoid God and the Church is the focus of this book. Discusses the view of Christians thru the eyes of the aethist and practical strategies for approaching unbelievers.

Sullivan, Bill, *Ten Steps to Breaking the 200 Barrier*, Charles E. Fuller Institute Publication.
Most churches in America are small and their reach limited. This book provides practical direction in answering how churches can move from the "survival size" to the "sufficient size" category.

Towns, Elmer, *10 of Today's Most Innovated Churches.*
A chance to take an inside look at what's behind ten of the most dynamic, effective and innovative churches of our day -- growing churches that changes without forsaking the fundamentals of its faith. Five principles that these growing churches have in common.

VanCamp, Paul, W., *Dissertation: Nurturing Church Growth in a Regional Open Country Church Through Promoting Kinship Evangelism,* North American Baptist Seminary, 1993.
Growth can be nurtured in an open country church through promoting a program of kinship evangelism. Four main studies were included: the study of prayer's impact upon family evangelism; the effectiveness of having a "family ties" sermon series and a family outreach Sunday; a look at some barriers to rural evangelism ; and the effectiveness of specific training in household evangelism through a retreat format. The study showed kinship evangelism is a viable approach for some rural churches which have large family clans in their church and/or community.

Vaughan, John, *Megachuches and America's Critics, How Churches Grow,* Baker Books, Grand Rapids, MI, 1993.
Vaughan's introductionary quote, "To use the words of Dr. Othal Feather, former professor of Christian Education at Southwestern Baptist Seminary, Ft. Worth, Texas, 'when the compassion on the inside of the church exceeds the indifference of the world on the outside, the people will fill the churches." Encouragement is given to cooperate with God in the growth of the church and that "growth is then the natural result of compassion."

Wagner, C. Peter, *Leading Your Church to Growth*, Regal Books, Ventura, CA, 1984.
Challenged by the Church Growth Movement, evidence that growing dynamic churches consistently have equal leaders, is reviewed. Wagner reviews what kind of leadership works well in what kind of situation. A look at why leadership influences growth positively or negatively and the secret of pastor/people partnerships in dynamic church growth situations.

Waugh, J. David, *Dissertation: The Congregation's pilgrimage to maturity: toward an understanding of... church growth from the perspective of personality development,* Gordon Conwell Theological Seminary, 1992.
The thesis presents an understanding of the stages of church growth to maturation from the perspective of human personality development.

Webb, Victor, B., *Dissertation: Using a Pastor's Sunday School Class to Surface Prospects for Evangelism and Church Growth*, Midwestern Baptist Theological Seminary, 1993.
Sunday school has been the number one growth factor for several years. Since a great number of people are not being reached for Sunday School because they are not attracted to traditional approach of many churches the purpose of this project was to offer alternatives to the traditional class. Results of the project was that traditional classes were still needed and the Pastor's Sunday School classes were considered the alternative class.

Weerasingha, Tissa, *Dissertation: How to Develop an Urban Church Planting Movement*, Westminster Theological Seminary, 1992.
This is a manual for the initiation and development of urban-based church planting movements. It focuses on the Asian context and contains the results of the socio-economic, religious and occupational analyses of a typical urban slum. It details a method of developing a multi-cultural urban base for church planting and examines the process of leadership development. The integral link between creative theologizing and new church planting is discussed and case histories of power evangelism are provided.

Werz, Robert, *Room for God?* Baker Books, Grand Rapids, MI 1994.
Wears asks in his introduction, "Is it grace or consumerism that calls your church to worship?" Defining the meaning and motives for worship, showing how to be sensitive to felt-needs without losing God-centered focus is imperative to dynamic growth. Forcing anyone interested in church-growth to continually as: are we defining ministry by survey? do we dilute messages to fit a target group? beyond numbers, what are our criteria for success?

Werry, Marshall, E., *Dissertation: Church Growth - Theory and practice in the local parish*, Northern Baptist Theological Seminary, 1984.
This project is an evaluation of the congruity of numerical growth programs, informed by Church Growth Movement theories, promoted by the Department of Evangelism, Great Rivers Region, American Baptist Churches, USA and the program expectations and practices of region pastors. Interviews and questionnaires from a sample group of region personnel, plus comparisons of region emphases and actual church programs provided the substance of the research. Region emphases were found to be inconsistent with the theory and practice of phases of church life, versus a singular emphasis upon numerical growth.

Resources in Small Groups:

Allen, John., Fr., Jr., *Dissertation: The use of Small Groups in Sermon Preparation,* Perkins School of Theology at Southern Methodist University, 1989.
The purpose of this project is to develop a sermon preparation process by which the hearer can be involved with the preacher. The main goal was to explore the biblical text, special care was taken to make sure that relationships were developed in the small group experience for each participant. Emphasis was put on sharing ideas, feelings, hurts, hopes and life expectations that grew from the study.

Arnold, Jeffrey, *The Big Book on Small Groups.*
A guide to learn the basics to start and how to guide a new group to maturity through inductive Bible Study (12 studies provided).

Blattner, John, C., *Leading Christians to Maturity*, Altamonte Springs, FL; Creation House, 1987.
Discussion of Christian Life and pastoral Theology. Topics include: Wisdom in a time of change, what do we expect; Radical commitment to Christ; the power of the Holy Spirit; What did it mean to be a Disciple. The theory and practice of small groups and focus for small group discussions with a profile of small group leaders.

Carlson, Gene, *Dissertation: A Training Program for Small Group Evangelism,* Denver Conservative Baptist Seminary, 1992.
The goal for this project was to evaluate the Peace training program aimed at preparing lay people to do evangelism through small groups formed out of a local church.

Clark, Russell, *Dissertation: The Walk to Emmaus as a means of renewal for the local church,* United Theological Seminary, 1988.
This project relates the Walk to Emmaus to the mission of a local church and seeks to determine the most effective ways in which its theological and programmatic value enhances the ministry of a congregation. The results indicate that the Emmaus Walk is an effectual means of rejuvenating individuals in the Christian faith, involve them in small groups, and equipping them for service in the Church of Jesus Christ.

Cook, Charles, William, *Dissertation: The Disciplined Small Group in the Local Church*, Perkins School of Theology, 1982.
The study determines whether two small group models, a Covenant Bible Study and the John Wesley Great Experiment, could lead to renewal in a local congregation. The conclusions were: 1) the small group model was ineffective for church renewal but very effective in pastoral care; 2) the image of the pastor as chief teacher was reinforced, 3) the local church can allocate only a portion of its time and energy to small groups without seriously neglecting other important ministries: and 4) the local church needs more help in understanding the dynamics of human relationships.

Dadzaa, Guggisberg, A., *Dissertation: Mobilization of the Church for Effective Evangelism through Small Groups,* Westminster Theological Seminary, 1993.
The author studied the life of a church in a semi-urban city and determined through research that the church was not growing, but rather losing members. Those who left the church for other churches were interviewed, as were backsliders and regular attenders. The results indicated that something was lacking the church. The small group structure was introduced and within four years the church has become a loving, growing church as people's needs are now being met.

Duling, John, *Dissertation: Shepherding family and small group needs through worship: A systems approach,* Bethany Theological Seminary, 1991.
This project utilizes family systems model to affirm the interrelationship among: the shepherd pastor, family and small group, and worship. Results confirmed the interrelationship among three elements.

Dunaway, James, *Dissertation: Male Ministerial Burnout*, United Theological Seminary, 1987.
This project developed a workshop model which can be used by small groups of male clergy to explore the phenomenon of burnout. This project was successful in raising participants' consciousness about burnout.

Greene, Stuart, *Dissertation: The Development of a Contemporary Model of Outreach and Nurture based on the Wesley Class Meeting and for use in a new Congregation*, Candler School of Theology at Emory University, 1988.
This project assumes that small groups are more effective when they are formed in response to a clearly defined need. The paper concludes with a discussion of unresolved questions. It conjectures that "Groups with Purpose" could be a viable ministry in a church of any size if the philosophy is carefully understood and applied.

Hug, James, *Tracing the spirit : communities, social action, and theological reflection.* Ramsey, NJ: Paulist Press, 1983.
Reflecting on the experience of T. Clarke with discussion on Grassroot communities; a new model for the church; the role of prayer in small groups, Theological reflection and the mission of the church and Christian moral discernment.

Hunton, Jay, *Dissertation: An Analysis of a Weslsyan mode for Bible Study*, Nazarene Theological Seminary, 1987.
The author organized people of the Nall Avenue Congregation invited them to study God's Word in small groups. The purpose was to bring their experience of life under grace through scripture for investigation.

Jacks, Bob & Betty, *Your Home a Lighthouse (video series),* Charles E. Fuller Institute Publication.
Bob and Betty have hosted and led evangelistic Bible students in their non-threatening home for 25 years. This three part video seminar uses step by step instruction, powerful illustrations, scriptural examples and special tips from experience.

Janke, David, *Dissertation: Theological Reflections on the change process in the Christian Reformed Church in North America*, Trinity Evangelical Divinity School, 1985.
The project identifies disciple-making as the central mission of the church. A church growth consultation is conducted in a local Christian Reformed Congregation, using small groups. Modest results were realized but it was observed that the best plans, methods and strategies depended upon prayer and the blessings of God.

Kim, Tae Hwan, *Dissertation: An Empirical Study of the Factors Contributing to Rapid Church Growth in Korea,* Eastern Baptist Theological Seminary, 1984.
Since receiving the gospel in 1885, the Korean Protestant Church has grown rapidly to 8 million in membership. The discovering factors that contribute to this rapid growth are: there were no cultural problems and religious opposition in preaching the gospel, the political unrest made Korean people depend upon God. The first mission policies were adapted well to Korean church. Korean Christians study the Bible earnestly, pray fervently, and evangelize without ceasing. Korean churches operate small groups well for church growth.

Kivett, Forbis Lee, *Dissertation: The Renewal effect upon the congregation by small groups using an adaptation of John Wesley's band model*, Asbury Theological Seminary, 1988.
This dissertation focused on the cause-and-effect relationship which numerous authors have said exists between small groups that experience spiritual renewal and the onset of renewal in the larger congregation. The small groups experiences significant spiritual renewal but the remainder of the congregation did not. Thus, the potential for church renewal is enhanced if additional members become active in small groups.

Knight, John Edward Newton, *Dissertation: Parish Revitalization through Small Groups: A Case Study,* Boston University School of Theology, 1984.
This planning-action-evaluation project is directed to utilization of small groups as one method by which declining churches can be revitalized. Through these groups (neighborhood cells and home Bible Study cells), the church fellowship is being renewed, the laity involved and the outreach mission of the church extended. The pastor's role is -- visionary, inspirer, equipper, encourage and exempler. The Holy Spirit is central to the whole process of renewal.

Malone, Robe; Barker, Steve; Nicholas, Ron, *Good Things Come in Small Groups: the dynamics of good group life* [graphs, tables, diagrams, bibliography], Downers Grove, IL; InterVarsity Press, 1985.
Discussion of the key ingredients needed for small groups: the fact that we need each other; that we are the church; the life cycle of a group; how to make small groups multiply and a strategy for small groups in your church.

Maxwell, John, *Small Groups Make a Big Difference (audio cassette tape series)*, INJOY LIFE, El Cajon, CA.
This kit of three tapes with outlines, introduces small groups to the congregation at Skyline. Dr. Maxwell presents the direction and vision of small groups and then recruits participants in the final message.

McMurray, Scott, *Dissertation: Allowing the means of grace to restore vitality in the contemporary church,* McCormick Theological Seminary, 1991. The 18th Century Methodist societies were powerful agents of revitalization for the lives of their members and through them, the surrounding culture. Do the keys of their success have relevancy for contemporary United Methodist congregations slowly declining in numbers and the ability to provide effective ministry to their communities? John Wesley strongly believed in the necessity of all Christians to be involved in small groups. These groups were called to engage in the disciplines of spiritual formation, by which the grace of God transforms the lives of the believer and results in effective ministry.

Mohler, Hallock, N., *Dissertation: The Methodist Class Meeting: Origin, Nature, Purpose and Relevance,* Colgate Rochester/Bexley Hall/Crozer, 1982. This study investigates the historical background to the 18th Century Methodist class meeting and explains its role in early Methodism. Small group work in the church is effective when it is informed by theology; small groups involve laity in ministry: evangelism is a life-long process in which small groups are important, are the conclusion of the study.

Nishigaki, Tsugikasu, *Dissertation: A Pastoral Care Paradigm for Christian Schools in Japan*, Vanderbilt University Divinity School, 1986. Traditional approaches to students in Christian schools as classroom Bible teaching and chapel services are not functioning effectively in modern Japan. From his experience, the author proposes a new approach of volunteer work programs formed by small groups. When they are thrown into an entirely new life situation students ask existential questions. The way is then open for teachers to explain meanings of Christian messages.

Peachey, Paul, *Peace, Politics, and the People of God* [some reprints; study questions for small groups], Philadelphia, PA: Fortress Press, 1986. From haunted sleep to a new awakening: the churches and disarmament in America with discussion of minorities with a mission; church types; Christian responsibility between pacifism and war. A biblical approach to human rights with an overview for small group consideration.

Physioc, Bart, *Dissertation: A training program that equips seminary students to lead home cell groups*, Golden Gate Baptists Theological Seminary, 1988. The author designed a training program to equip seminary students to lead home cell groups. The project involved three students who were trained in cognitive, effective, and practical skill areas. The project resulted in an effective training program that equipped the seminary students.

Reiland, Dan, *Starting Small Groups in Your Church (audio cassette tape series)*
A new kit guide that takes you through the process of starting a vital small group ministry in your church provided by associate pastor at Skyline Wesleyan church in San Diego.

Roberts, Rodney Eugene, *Dissertation: The Value of the Early Methodist Class Meeting for the United Methodist Church Today: An Experiment*, Perkins School of Theology, 1982.
This practicum tested the thesis that a form of the early Methodist class meeting may be a significant means of leading, guiding and supporting church members in the practice of Christian discipleship. The author feels the practicum demonstrates that a Wesleyan style class can be significant in helping church members practice discipleship.

Sahlberg, Pr-Axel, *Dissertation: A Swedish approach to Latin American base-groups: doing theology in small groups,* Wesley Theological Seminary, 1990.
This study focused on church renewal by reviewing the Exodus as a model for decisive changes in church history as well as the revival in Sweden, and the base-communities in Latin America today. To discover a similar process for small groups in a wealthy country, the study cites some conditions to motivate the laity to act for renewal of the church; 1) educate and equip the laity; 2) advocate for the Bible; and 3) create a church in the midst of its unique cultural context.

Salem, Harold, E., *Dissertation: A Program for Preparing the Congregation for Ministry in the Church and the Community,* Northern Baptist Theological Seminary, 1983.
The author contends that the church in general is not cognizant of the needs of the local church or community. The church is inactive because it is not enlightened to these needs. Through study, surveys, dialogue, and small groups the church can be awakened to meaningful action.

Schoonveld, Arthur, *Dissertation: Can we close the back door? A project to facilitate the assimilation of new members into a Christian Reformed Congregation,* Trinity Evangelical Divinity School, 1990.
The project analyzes the problem of assimilating or incorporating new members, a major problem facing many congregations and offers a partial solution. Methodology included a congregational survey, former and new members survey, and personal interviews. Five key elements move a congregation toward a partial solution: a hospitality committee, the diaconal ministry, friendship evangelism, celebrative worship and small groups.

Stauffer, Virgil, *Dissertation: How "Groups with Purpose" stimulate spiritual formation in a local church*, Asbury Theological Seminary, 1988.
This project assumes that small groups are more effective when they are formed in response to a clearly defined need. The paper includes a description of a "Groups with Purpose" project in one local church and a design for establishing and maintaining such a ministry in a body of believers. The paper concludes with a discussion of unresolved questions.

Strachan, Andrew, *Dissertation: Establishing and nurturing community in the local church through supervised small house groups*, Golden Gate Baptist Theological Seminary, 1989.
This project was designed to create avenues to foster and nourish relationships within the local church. Supervised subgroups of the congregation met in homes called, "homegroups." Another subgroup called marriage-obics were instituted for young marrieds first, and then opened to all who were married. In both cases there was a marked difference in the feeling of belonging to the church due to improved relationships.

Wilson, George Mann, *Dissertation: Evangelism as Liberation*, Perkins School of Theology at Southern Methodist University, 1986.
The purpose of the project was to determine if small groups in extra-ecclesial settings could be used as a means of church growth within a small suburban church. Growth in membership, increased sensitivity to needs and new programs by administrative board attested to the success of the practicum.

RECOMMENDATIONS FOR DR. JOHN MAXWELL:

Anderson, J. And E. Jones. ***The Management of Ministry.*** New York: Harper & Row, 1978. A helpful well-documented book for the minister.

Bruce, A. B. ***The Training of the Twelve.*** Kregel, 1971. A venerable classic book on Christian leading. First published in 1871, the book is still timely in that it gives practical and theological guidelines for developing leaders. The study of Christ's work with twelve learners - the leaders of the early church.

Dayton, Edward R. and Ted W. Engstrom . ***Strategy for Leadership***. Old Tappan, N.J.: Fleming H. Revell, 1979. Methods of organizational leadership based on biblical principles and reflecting the uniqueness of Christian organizations.

DePree, Max. ***Leadership Is an Art.*** Doubleday, 1989. The author is a successful CEO to say the least. To him leading is an art to be felt, experienced, and created. The first responsibility is to define the reality of the work and the last responsibility is to say thank you. "In between the leader must become a servant..." (p. 9).

Drucker, Peter F. ***Management - Tasks, Responsibilities, and Practices.*** New York: Harper & Row, 1974. The book deals with the techniques od effective management with the emphasis on accomplishments and results.

Eims, Leroy. ***Be the Leader You Were Meant to Be.*** Wheaton: Scripture Press, 1975. An often used evangelical work. Helpful for young leaders, but may miss some important issues.

Engstron, Ted W. ***The Making of a Christian Leader.*** Grand Rapids: Zondervan, 1976. A solid biblical perspective is given in the first chapters. Engstrom covers the spectrum of leadership in this pragmatic volume. Its weakness is the failure to deal adequately with the servant leadership passages.

Engstrom, Ted W. and David J. Juroe. ***The Work Trap.*** Old Tappan, N.J.: Revell, 1979. Engstrom has put his considerable management expertise in tandem with Juroe's counseling strengths. The result is a valuable contribution for those of us who struggle with the workaholic syndrome. This "working through the problem" type of book provides assistance regarding coping and stress, negative self image, and physical exercise.

Gangel, Kenneth. ***Competent to Lead.*** Chicago: Moody, 1974. A comprehensive and well-documented guide to evangelical leadership.

Getz, Gene. ***Sharpening the Focus of the Church.*** Chicago: Moody, 1974. Contains some theoretical and practical material on this topic.

MacDonald, George. ***Proving the Unseen.*** New York: Ballantine Books. 1989. A small collection of early sermons by the insightful writer, the book provides an inward journey for the journey for the Christian leader. Chapter 4 in particular shed brightness on freedom in obedience.

McDonough, Reginald M. ***Keys to Effective Motivation.*** Nashville: Broadman, 1979. Brief but excellent treatment of motivation and its use in securing membership participation in the life and work of the church.

Nouwen, Henri J. W. ***Creative Ministry.*** New York: Image Books, 1971. After 20 years this little book still articulates the why of Christian ministry and spirituality. Offering deep insights into the life of a leader, the author presents inspired ways of teaching and meeting the needs of the follower.

Richards, Lawrence o. and Clyde Hoeldke. ***A Theology of Church Leadership.*** Grand Rapids: Zondervan, 1980. The material found in this volume is important. Richards presents a alternative to the hierarchical approach to structuring ministries. He holds that leaders should resist control and the making of decision for others for the purpose of individual growth toward common goals. Any structures needed in the church are to be viewed as temporary. Basic to his thinking is the concept that the church is an organism and not an organization.

Rush, Myron. ***The New Leader: a Revolutionary Approach to Affective Leadership.*** Wheaton: Victor Books, 1987. Shortage of effective leaders is the motivation for this book. The author offers the revolutionary approach of Jesus; to reproduce Himself in the lives of His followers.

Treadwell, William and Larry McSwain. ***Church Organization Alive!*** Nashville: Broadman Press, 1987. These authors make the topic of organizational leading work. A practical, yet conceptual guide to leading. This is one in a good series of books.

Sugden, Howard F. and Warren W. Wiersbe. ***Confident Pastoral Leadership.*** Chicago: Moody, 1977. A brief but careful presentation of pastoral leadership.

Swindoll, Charles R. ***Improving Your Serve.*** Waco: Word, 1981. A well-accepted book on this topic. Readable, evangelical, and very helpful for the pastor.

Ward, Patricia and Martha Stout. ***Christian Women at Work.*** Grand Rapids: Zondervan, 1981. This book does not specifically address leadership. However, it offers insights (which now may be obvious) for women in Christian leadership and ministry.

BOOK REVIEWS

FURTHER STUDY as recommended at the 1993 Anderson Church Growth Conference with the permission of the Christian Education Journal and David E. Klopfenstein.

Title: ***Effective Leadership in Small Groups***
Author: Nathan W. Turner
Publisher: Judson, Press, 1988

I. Theme of Book

Effectiveness is the result of leader development, group development, and development of leadership in groups. Leadership is a responsibility of the entire group and is viewed as the implementation of a set of learned interpersonal skills to a specific leader role or position.

II. Critique

The primary application of this book is an introductory text for future reference, training, or workshop application for small group leaders. The book is basic and as such is inadequate as a sole professional text. However, the work is concise and may well be employed as a central text given sufficient ancillary resources.

III. Biblical Themes or Principles

Although repentance, reconciliation, and atonement are hallmarks of Christian interaction, the reality of conflict, anger, and hostility included, must be acknowledged and addressed.

Title: ***In the Name of Jesus***
Author: Henri J. M. Nowen
Publisher: Crossroads, 1989

I. Theme of Book

The book is concerned with Christian leadership in the future. The Christian leader of the future will primarily be characterized by love, and secondarily by the disciplines of contemplative prayer, confession and forgiveness, and theological reflection. These three characteristics are placed in contract to three very popular perspectives of leadership which are being relevant, popular and powerful. The future leader basically reflects Christ as He served others.

II. Critique

The book addresses the issue of biblical leadership from a devotional viewpoint. It is a book that all Christians should read whether they hold a leadership position or not.

III. Biblical Themes or Principles

The predominate biblical theme of the book is love. This principle is demonstrated in the leader's life through his relationship with Jesus, others, and in powerlessness and humility. These evidences become more clearly seen as the leader becomes a person who know the heart of God.

Title: ***Excellence in Leadership***
Author: John White
Publisher: InterVarsity Press, 1986

I. Theme of Book

Nehemiah provides a model of leadership in the life of the author. *Excellence in Leadership* is a series of reflections on the Book of Nehemiah through which White shares the lessons which have served him in his experiences of leadership.

II. Critique

In describing how and why Nehemiah reached goals one may gain an appreciation of his circumstances and the qualitative requirements of leadership in those settings. In as much as a reader finds himself in similar situations the book provides encouragement to leaders.

III. Biblical Themes or Principles

The force of personality in prayer, organization, and perseverance is the key dynamic of leadership considered.

Title: ***Ministerial Leadership in a Managerial World***
Author: Bruce W. Jones
Publisher: Tyndale House, 1988

I. Theme of Book

The author's interest is to inform the Christian Leader and specifically the pastor that they can become better managers of the resources God has placed at their disposal. His approach is categorical. But he is convinced of the need for Christians to learn from the social scientists how they would best be able to complete the task God has charged us with.

II. Critique

Without question this book is an excellent review of much of the literature. From this perspective the book would be of use in educating future leaders. And yet there is a "fear" that perhaps Jones takes a too statistically based perspective. The fear is that Christian leaders would see the need to grow into bigger churches, something Jones does not recommend, but the idea of bigger as better seems implied. Therefore reservations as to the value of this book because of Jones' primary supposition that churches must have a single ruling leader and that only those leaders that have been gifted to rule should be allowed to rule.

III. Biblical Themes or Principles

Jones' primary biblical principle is the study of elders and pastor in the Scriptures. His belief is that the Scriptures point to a single leader in the church. In fact, he goes so far as to state that leaders should be spiritually gifted to lead. He differentiates between an elder who is in position to rule (has the responsibility to) and his personal opinion that his elder may not be specifically gifted to rule.

Title: ***The Servant As Leader***
Author: R. K. Greenleaf
Publisher: Paulist Press, 1977

I. Theme of Book

Servant as leader is a servant first who makes sure that other people's highest priority needs are being served.

II. Critique

Some of the ideas presented in this book are useful and could be integrated into the leadership roles of Christians. But we must be careful that the ideas are in harmony with Scripture when implementing them.

III. Biblical Themes or Principles

The author makes no biblical reference but the biblical principle presented in this book is the concept of the servant-leader as a productive individual from all walks of life. This principle is seen when the servant-leader is trusted, exhibits, love, accepts and empathizes with his/her followers. Assists and encourages people to grow and attain autonomous hope.

Title: ***Nehemiah and the Dynamics of Effective Leadership***
Author: C.J. Barber
Publisher: Loizeaux Brothers, 1976

I. Theme of Book

The personal characteristics and the basic principles of an effective leader are illustrated. They are seen in the leaders convictions, integrity, loyalty, stability, humility, concern for his people (subordinates), discernment, and by his knowledge of the task, self, and followers, establishing objectives, motivating others, and the way Nehemiah exemplified his commitment to the Word of God and His will and setting examples of others to follow.

II. Critique

There are some good principles of leadership presented in this book and if employed any person could be an effective leader and exhibit Christlikeness. It gives an example of what a person can do when God is in control of his life.

III. Bible Theme or Principle

Total submission by faith to the authority of God and His Word. This was demonstrated by the leader's love for the Lord and his people, and prayer, perseverance, and discernment of the truth. The concept of the servant-leader - servant of God and his followers and at the same time leading them to complete the task successfully and to God. Even though this leader was before the New Testament Gospel, he exemplified principles and personal characteristics of Christlikeness in leadership.

Title: ***Leadership in Voluntary Organizations***
Author: James. R. Wood
Publisher: Rutgers University Press, 1981

I. Theme of Book

Leadership, when legitimized by the values of the organization, becomes more effective, even though the policies themselves are opposed by the majority of the members of the organization.

II. Critique

The focus on the disjunctive between legitimacy and majority opinion brings the usefulness of this thesis to a narrow application. It is of significant value as a supplemental resource for study in the area of institutional control and individual dissent.

III. Biblical Theme or Principle

Accepted values are presented as transcendent of personal opinion to the limit of majority toleration, that is to say person preferences are commonly held in abeyance to personal principles.

Title: ***Learning to Lead***
Author: Fred Smith
Publisher: Word Books, 1986

I. Theme of Book

Leadership has to do with learning to lead yourself in order to lead others, whether in teams or congregations. Leadership is something you do.

II. Critique

It is thorough examination of the principles of leadership from a biblical perspective. It would be a helpful text for leadership training.

III. Biblical Theme or Principle

Leadership is a function not a title. God uses people to lead His people. God rarely, if ever, works by a democracy. There is benefit to working with teams.

Title: ***Rekindling the Flame***
Author: William Willimon & R. Wilson
Publisher: Abingdon Press, 1987

I. Theme of Book

The authors put forth a call for theological, structural, and organizational changes necessary for the United Methodist Church to experience a spiritual resurgence.

II. Critique

The book would be helpful in studying Christian leadership, especially within the church. While examining the problems of the UMC, there are many pertinent examples and principles of leadership addressed, such as questioning the structure of the appointing clergy.

III. Biblical Theme or Principle

A return to the Wesleyan heritage of an emphasis on grace. The realization of the need for faith and "holy living" to be held together in dynamic tension.

Title: ***Images of Leadership and Authority for the Church***
Author: David A. Steele
Publisher: University Press of America, 1987

I. Theme of Book

An examination of the church leadership role and the authority that goes along with the role. The appropriate shape of this role is to meet the needs and expectations of pastors and congregations.

II. Critique

The Book is an excellent resource for education in Christian leadership. It is a very helpful examination of the historical decline in a lay ministry and the need for a sense of official authority so that leaders in the church could oversee/administrate greater laity involvement in the ministry of the contemporary church.

III. Biblical Theme or Principle

Good delineation of sources of authority. Leadership functions of eldership, overseeing, teaching, and shepherding are related to contemporary equivalents of authority, administration, teaching, and care.

Title: ***The Power Delusion***
Author: Anthony Campolo, Jr.
Publisher: Victor Books, 1983

I. Theme of Book

Issues of power are at the heart of most personal and social problems. People have a natural craving to exercise control over others and where this power is at work, love is absent. Power must be abandoned in order that a better way, love, can work changes in persons.

II. Critique

Campolo's point is well made. He approaches problems persons, families and churches are now facing and draws out the issues of power which are threatening. He gives some fresh perspective to the practice of prayer, politics, and management. It's worth reading and rereading.

III. Biblical Themes or Principles

"This book emphasized the creative tendency in Good which is expressed in His love." He has chosen the weak of the world. We are asked to consider an approach to power which is consistent with God's. God's use of power and the legitimate use of power by Christians is looked at from the perspective of this principle.

Title: ***Leadership in Christian Ministry***
Author: James Means
Publisher: Baker Book House, 1989

I. Theme of Book

The general theme is that most churches today are rather ineffective in their ministry. This ineffectiveness is a direct result of a lack of leadership in the church. This leadership includes all of the leaders, not just the pastor. This lack of effectiveness does not come from a lack of schooling or theological training but it comes from "...deficiencies of leaders to focus on inadequate relation skills, communication ability, motivational tactics, decision-making, and use of authority."

II. Critique

Anyone in Christian ministry would greatly benefit from this book, even though it presents leadership in the context of the church. There is a good sense of balance throughout the book. The author is directive where the Bible is direct and he is suggestive where the Bible is silent or when it is not directive on a matter. It is refreshing to read a book that can see the different sides of issues. The book is well written throughout and is fresh in insight.

III. Biblical Themes or Principles

There were numerous biblical themes and principles throughout the book. One point of interest is that there is no real distinction between what many have termed. "the laity and clergy" as it relates to leadership. Acts 15 is used to support this point. Another biblical concept is that of integrity.
Through looking at 1 Timothy 3, Means shows that without integrity both in the organization and in the community the leader will not be effective.

Title: ***The Other Side of Leadership***
Author: Eugene B. Habecker
Publisher: Victor Books, 1987

I. Theme of Book

"The alternative view of leadership is one that states that before I assert the responsibilities assigned to my leadership position, I must first of all be a follower - a follower of Christ and, secondly a follower of the people I lead - with careful attention to not only their needs but also to the contributions that they can make which are vital if organizational goals are to be achieved and accomplished" (p. 13). This is "The Other Side of Leadership."

II. Critique

The book is not a devotional in nature, however, it does rely heavily on Scripture both for examples of leadership and for a basis for the principles of leading. The author also looks to social science for backing of the principles. An excellent blending of social science and Scripture is accomplished in developing important principles for Christian leaders. Further, the author discussed the traditional organizational dimensions of leadership. It is a book that would be good for all Christians to read, but particularly those who desire to be used by God in His work.

III. Biblical Themes or Principles

The author develops several biblical principles such as: 1. The leader is called by God. 2. Servant-leadership. 3. Confrontation. 4. Forgiveness. 5. Stewardship.

Title: ***Feeding and Leading***
Author: Kenneth O. Gangel
Publisher: Victor Books, 1989

I. Theme of Book

Balancing administration and leadership offers challenges to the Christian leader. Misunderstanding of the servant role and misapplication of secular literature in the Christian context adds to contemporary problems of lack of leadership. The book is about developing Christian leaders.

II. Critique

The author once again demonstrates his expertise in the subject. Written from a teacher's motivation, the reader cannot help but benefit by studying this work. The extensive use of illustration and helpful bibliography makes this work a resource and textbook for a wide spectrum of learners.

III. Biblical Themes or Principles

A practical theological presentation of the biblical "premise that the genius of New Testament is lay leadership, not brilliant clergy" (p. 12). God calls Christian leaders to feed/develop leadership. This is an important biblical image of ministry. Many Scripture references help the reader identify the principles and themes presented.

Title: ***Leading with a Follower's Heart***
Author: Eugene Habecker
Publisher: Victor Books, 1990

I. Theme of Book

A spiritual, servantlike heart goes hand-in-hand with spirited, God-honoring leadership. The author examines the biblical qualities that should accompany leadership responsibilities - such as obedience and prayer, commitment and fruitfulness. He also shares insight on scriptural role models such as Joseph, Daniel, Peter, and Paul.

II. Critique

This book is not traditional in its approach to leadership. It does not emphasize technique, style or how-tos. But instead it deals with the leader as a servant and having a right relationship with God through Christ. With this in mind it is a book that should be used in teaching Christian leadership. It provides a biblical perspective on servant-leadership. This servant-leadership is seen in both the physical and spiritual realm. It emphasizes that the Scriptures teach that the spiritual is the most important. Somehow we have forgotten this is in many Christian organizations. When our relationship with God is right, our relationship with others will be right. Intellectual and research skills are important to leading, however the author makes it clear that God desires obedience for His leaders.

III. Biblical Themes or Principles

The author for the most part takes a conservative evangelical view as he deals with biblical concepts and themes. Some of these include; spiritual qualifications of leaders, spiritual gifts, prayer, revival, and obedience to Scripture. The most important principle is that of right relationship. If we are right with God, following Him, then we will be in relationship with our fellowmen. This is emphasized with Ephesians 3:16-21, "I pray that out of His glorious riches He may strengthen you with power throughout His Spirit in inner being".

Title: ***The Making of a Leader***
Author: Chua Wee Hian
Publisher: InterVarsity Press, 1987

I. Theme of Book

Chua's opening chapter set the tone for his entire book. He looks at leadership through three metaphors: servant, steward, and shepherd. Strengthened by exposition study of the Scriptures, Chua attempts to provide the reader with new concepts of leadership, rebuffing the controlling model popular in the "world". The leader is one who serves people, having their best interests in mind, reflects the characteristics of Christ, realizing that He is the ultimate authority, and recognizes the need for accountability and interdependence. The author look sat leadership in the context of the Church solely. Although the Church needs to recognize God's gifts bestowed to different members of the Body, these gifts are not relegated to the select visible few.

II. Critique

Drawing heavily from rich biblical imagery, Chua Wee Hian attempts to develop a Christian perspective of leadership that moves away from task/administration "secular" model towards a relational/character-based understanding. On a number of fronts he succeeds, bringing healthy correctives to the church. On others (definitely the minority), he fails to build a model that moves from the clerical, and at times individualistic, concept so prevalent in the church.

III. Biblical Themes or Principles

Chua provides the Christian with a helpful primer on a Christian concept of leadership. his strong relational tone helps counteract much of the "management by objectives" approach to modern leadership training found in the Church. His major focus is on the character and c concepts of the leader. It also provides the seasoned "elder" with helpful "back to the basics" concepts that are foundational. The book is worthy for its numerous Biblical expositions of several key Scriptures related to leading.

Title: ***Christian Leadership***
Author: John Perry
Publisher: Hodder & Stoughton, 1986

I. Theme of Book

Today's greatest need is for more effective spiritual leadership. The author draws from the model of Christ to challenge the quality of both clergy and laity leadership.

II. Critique

With a wide range of experience both in the parish and in the community, John Perry shared that the right kind of leadership is significant for the church to grow. He approaches the concept of leadership from broad based principles of Scripture and examples of great leaders. This is an appropriate book for all who want to discover and develop leadership at every level in church life.

III. Biblical Themes or Principles

John Perry based his theory of leadership upon spiritual life of the leader. He relates many examples of spiritual leaders whose strengths and success are based on their relationship with God. The author emphasizes that Jesus also took time to retreat in prayer.

Title: ***Learning to Lead***
Author: Gains S. Dobbins
Publisher: Broadman, 1968

I. Theme of Book

The greatest need of the church and community today is to have a willing, dependable, and responsible leadership. This book is basically designed as a guide of those principles of leadership. The concept of servantship is discussed throughout the book.

II. Critique

The author wrote this book with assumptions that its readers are committed Christians in search of improving or with the desire to lead. The thought questions at the need of each chapter serve as good discussion points when using this book with a group. This book is written with a focus on individual concerns.

III. Biblical Themes or Principles

Because this book is written with the Christian in mind, many scriptural references are given. Some are directly related to examples of Jesus' and the apostles' leadership. On the whole, the author tries to develop the concept of leadership as servantship.

Title: ***Paths of Leadership***
Author: Andrew Le Peau
Publisher: InterVarsity Press, 1983

I. Theme of Book

Christian Leadership focuses on empowering and developing others through serving, following, teaching, modeling, and envisioning. Group interaction and responsibility is the hallmark of healthy leadership.

II. Critique

Andy Le Peau's book, which takes a look at the attitudes, skills, and functions of leadership is thoroughly biblical. Rich with numerous practical examples and stories, he seeks to aid the reader in his or her own pilgrimage of understanding Christian leadership. With references scattered throughout the text, Le Peau presents a comprehensive view of leadership that serves and enables others.

His book revolves around several themes (serving, following, teaching, modeling, and envisioning) that capture the essence and hear t of Christian Leadership. This kind of leadership expresses a passion for seeing God's desires fulfilled in the lives of people. Le Peau focuses on developing people with the task of leaders. He also builds an idea of leadership that goes beyond the charismatic, up-front concept. Leadership to him, is relational and functional rather than positional. And thus everyone can be a leader at certain times and in certain circumstances.

Le Peau also emphasizes the community/group aspect of leadership. Leading is not done in isolation, but in the midst of participation, dialogue, and interaction with others. This approach seeks to develop and build others into a healthy, interdependent team. His book provides a helpful correction to the "Wall Street" management-by-objectives concepts so often found in the Church. This book is highly recommended to anyone interested in understanding leadership from a Christian perspective.

III. Biblical Themes or Principles

Paths of Leadership draws from helpful, biblical themes to illustrate Christian leadership. The author's sectional emphases take biblical concepts and put them into everyday language. Christ Himself provides the major model for understanding leadership. The author drives home the point that leadership is serving others, just as Christ served us. Christ's interactions with others provides the examples for many of His themes. Le Peau's use of Scripture is powerful. He attempts to look at passages with a good hermeneutic, keeping his interpretations and applications well within the context

and intent of the passages. His emphasis on inductive learning and Bible study strengthens his development concept of teaching and leading others. This foundation deepens the impact of his everyday illustrations and stories, as they reflect an integration of life with the principles he assembles from Scripture.

Title: ***The Leadership Style of Jesus***
Author: Michael Youssef
Publisher: Scripture Press, 1986

I. Theme of Book

True leadership requires the calling and character of Jesus. With Jesus as the model, the book covers the beginning of leadership, the qualities, the temptations, the problems, and the future sources of leadership.

II. Critique

This is a book on the desired characteristics of a Christian. The author provided 18 principles of leadership skills that are helpful, however, the principles are of a more general nature and not specifically for leaders. An example is principle 5: only the truly strong leader can be truly gentle.

III. Biblical Themes or Principles

The book closely looks at the character of Jesus in determining its principles. The author shows how Jesus demonstrated courage, gentleness, generosity, truthfulness, and forgiveness among other characteristics.

Title: ***Leadership***
Author: Hudson T. Armerding
Publisher: Tyndale House, 1978

I. Theme of Book

Armerding does not make a play for any theory of leadership save holy and righteous one. His main point is calling for character within leadership. He names several areas of our lives and gives numerous examples of how we should be light in this world of darkness. He repeatedly stresses that healthy relationships are always the order of the day. He says leadership is more than making the right decisions, but is a place where you can love someone and immerse yourself into these "subordinates" lives. His use of the word is not degrading, because his value of the human life is paramount.

II. Critique

There is little regarding leadership theories. The main strength of this book is that someone who has had a lot of authority in the past and has been well respected tried so hard to throw off power that he had could easily grasp. This man lives a life that would be pleasing to Jesus in all areas and at all times. This book keeps us humble regarding our knowledge of leadership and reminds that above all else, it is how we present a life changed by Jesus that matters, regardless show much money we make for our company or how much our endowment is increased. Leadership is nothing more than being placed in a position of authority. The author sensitively states that Jesus needs to be our first love.

III. Biblical Themes or Principles

There is a significant number of references to Scripture. This is the basis for discussion on what is required to be a good leader. The author emphasizes how a person lives their lives rather than the external leadership ideas of only being efficient, productive, etc.

Title: **Effective Church Leadership**
Author: K. L. Callahan
Publisher: Harper & Row, 1983

I. Theme of Book

As he discusses leadership within the local church, Callahan builds a model of leadership on the four basic searches he feels are the central forces in our culture. In the process of outlining the searches for individuality, community, meaning and hope, he points out what we do not need leadership that capitalizes on one of the searches. Leaders need to address all four while giving a strong sense of purpose and contextualized direction. He believes the day of the "professional" pastor is over. AS is already the case in urban settings, future leadership will have to be "missionary" in nature and leaders will view themselves as on a "mission field", not in a new professional position. If this happens, he suggests leadership teams will focus beyond meeting their own internal needs to meeting the needs to people in their mission field.

II. Critique

Although a reader becomes overwhelmed by the continual expanding model of leadership, this summary of tensions and elements needing to be addressed in church leadership offers excellent basis for interaction and evaluation. He constantly cautions not to construct paper structures but to develop people. The four central tasks of leadership on the mission field are excellent and follow a perceptive evaluation of how the four searches for meaning, hope, individuality and community are abused and avoided in our church ministries. He connects the social struggles within the larger culture as key contributors to our confusion and tremendous opportunities for significant ministry.

III. Biblical Themes and Principles

As he develops his leadership model, the central biblical values needed to meet the four basic searches are wisdom, judgment, common sense, vision, and prayer. He points out the need to be balanced with occasional doses of humor, relaxation, detachment, and intensity. His central thrust of "missionary" leadership is strongly rooted in the Great Commission and the accounts of the early church in the Book of Acts. Callahan only refers to Scripture in general terms and uses very few specific texts, allowing him to define his understanding and use of terms without having to go into detailed theological defense.

Title: ***Keeping the Dream Alive***
Author: R. D. Dale
Publisher: Boradman, 1988

I. Theme of Book

By using a series of descriptive models, Dale outlines the sequence of the rise and fall of vision in an organization and also the dominant characteristics that outline the direction a congregation is probably moving. Using a two-axis model he encourages a local congregation against two sets of extremes. Is the congregation oriented toward external ministry or internal ministry? Does the congregation have a regenerative or more of degenerative congregational attitude? Depending on which areas dominated, congregations can be seen as inclusive, separatists, selective, or exclusive. Dale offers several other assessment questions and profile types to assess the direction and preferences of a congregation.

II. Critique

By using some of the images of weather to characterize the nature of leadership struggles. Dale identifies with both the emotional and intangible nature of many illusive factors in church leadership. The three major descriptive models would offer a good basis for discussion for a group of church or organizational leaders to evaluate their present view of existing ministry. The cyclical model combined with the assessment

tools offered could produce some misleading assumptions that may need refining against established models in the field of leadership theory.

III. Biblical Themes or Principles

Although he discusses local church ministry throughout each chapter, Dale chooses to simply establish the biblical basis for vision or a dream in the first chapter. He draws primarily on Christ's concept of the kingdom for the need for clear progressive vision in the local church. In outlining the price of visionary leadership, he does establish strong examples from scripture.

Title: ***Management: A Biblical Approach***
Author: Myron Rush
Publisher: Victor Books, 1983

I. Theme of Book

The author presents a common problem in the Christian world. It is one of many managers not being properly trained in management and leadership . This is manifested in one of two ways. One is that many Christian leaders have extensive theological training but little training in secular setting. Rush contends that both of these situations have caused problems in Christian organizations.

II. Critique

Rush presents the material very clearly although rather simplistically in some instances. An overreaching theme is how people ought to be treated and the value of the person. While leadership is a theme throughout the book, there are some chapters that are dedicated to management issues alone. Leadership is about people and the book's focus is on people. Therefore it can be used as material in a leaders course to give an overview of some of the issues.

III. Biblical Themes or Principles

Probably the most important principle presented is the concept that leaders are servants. This naturally leads to the idea that others are important. It holds to the Biblical concept of the complete worth of the person (Christ died for them). Throughout the book, the author presents a good balance between task and relationship. He mostly emphasizes relationships because he contends that the task has been overemphasized in most organizations.

Title: ***The Making of a Leader***
Author: J.R. Clinton
Publisher: NavPress, 1988

I. Theme of Book

Clinton believes effective leaders are constant learners with an increasing awareness of the following major areas. Learning leaders honor biblical values as they deal with specific concrete issues. As well, they are aware of "the time" and adjustments needed to reach their current society. Third, they understand their own gifts and where they work best. And finally, learning leaders have a sense of an overall process of growth and development as leaders and where they are in that process. Clinton suggests five major stages exist in almost all biblical leaders live and ministries. PHASE ONE: Sovereign Foundations. God sovereignty builds up in natural gifts and direct natural leadership experiences to prepare for leadership roles. PHASE TWO: Inner Life Growth. God instills through experience the value of integrity, the value of obedience, and the value of living by the Word of God. PHASE THREE: The leader is taken through four basics. Entry - God challenges the leader to move into ministry; Training - God develops the skills and spiritual gifts; Relational Learning - God allows us to learn how to motivate and influence others; Discernment - God allows us to learn which matters to emphasize, when and how to emphasize them. Several difficult issues surface

in the last two areas. Problems relating to authority, interpersonal conflict, leadership, backlash, spiritual warfare and spiritual power, breaking thorough plateaus, and exercising faith. PHASE FOUR: Leaders learn that ministry flows from mature character, often a result of the difficult processes. Often issues such as isolation, conflict, and life crisis test the maturing qualities. PHASE FIVE: Convergence, where a leader finds a responsibility that truly fits his gift mix and ministry burdens. PHASE SIX: Afterglow, where a leader enjoys watching others grow.

II. Critique

The material presented provides a discussion for leadership development. Some could argue that Clinton is simply establishing the broad outlines for developmental stages in leadership. Others could argue that his theory is based largely on commonly held "spiritual traits". Whatever the conclusions, the theory is fascinating and worth exploring.

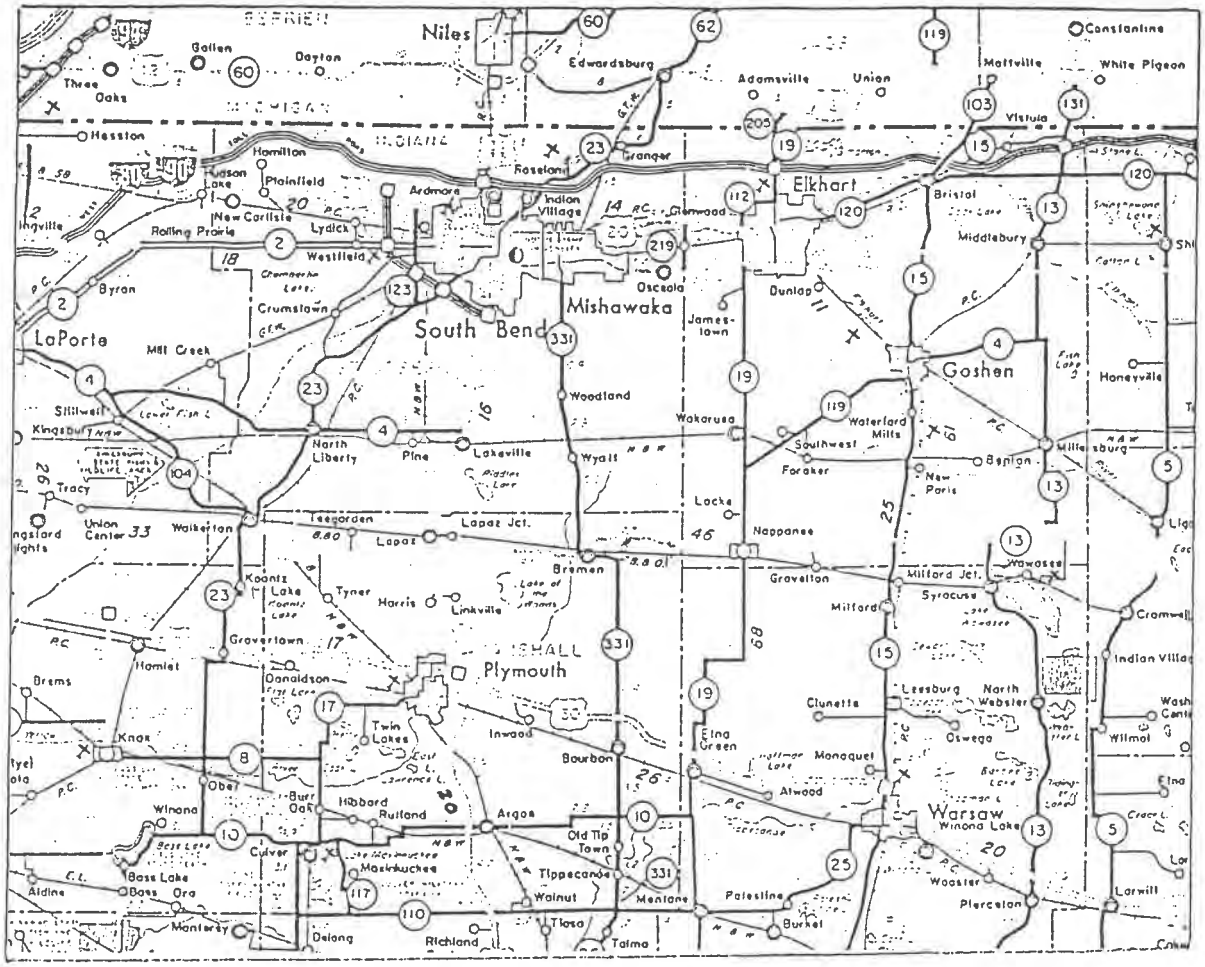
III. Biblical Themes and Principles

Clinton does an excellent job of interspersing examples from biblical literature, his own leadership experience, and other Christian leaders who have left good records of their life. He is convinced these general issues and patterns exist in mot leaders' lives and does offer a strong basis from the lives of Samuel, Daniel, Jesus, and Paul. Instances of failure to develop needed maturity as a leader are also referenced.

APPENDIX 2

Demographic Information

W H E R E I S G R A N G E R ?



Once a cross roads farm town

NOW

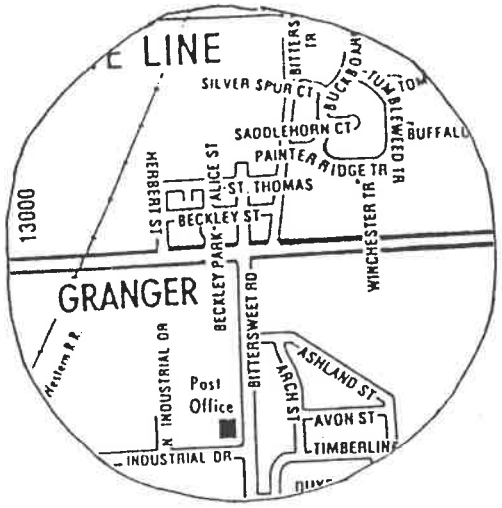
A growing area of young urban
professionals of nearly 28,000 people

STATISTICAL DATA

GRANGER STUDY SITE

INDIANA #23 & BITTERSWEET ROAD

1 MILE RING



Total population	1734
People who call self "Methodist"	173 *
Median Age of Population	28.4
Households	515
Families	477
Average Family Size	3.5

(NO UNITED METHODIST CHURCH IN THIS RING)

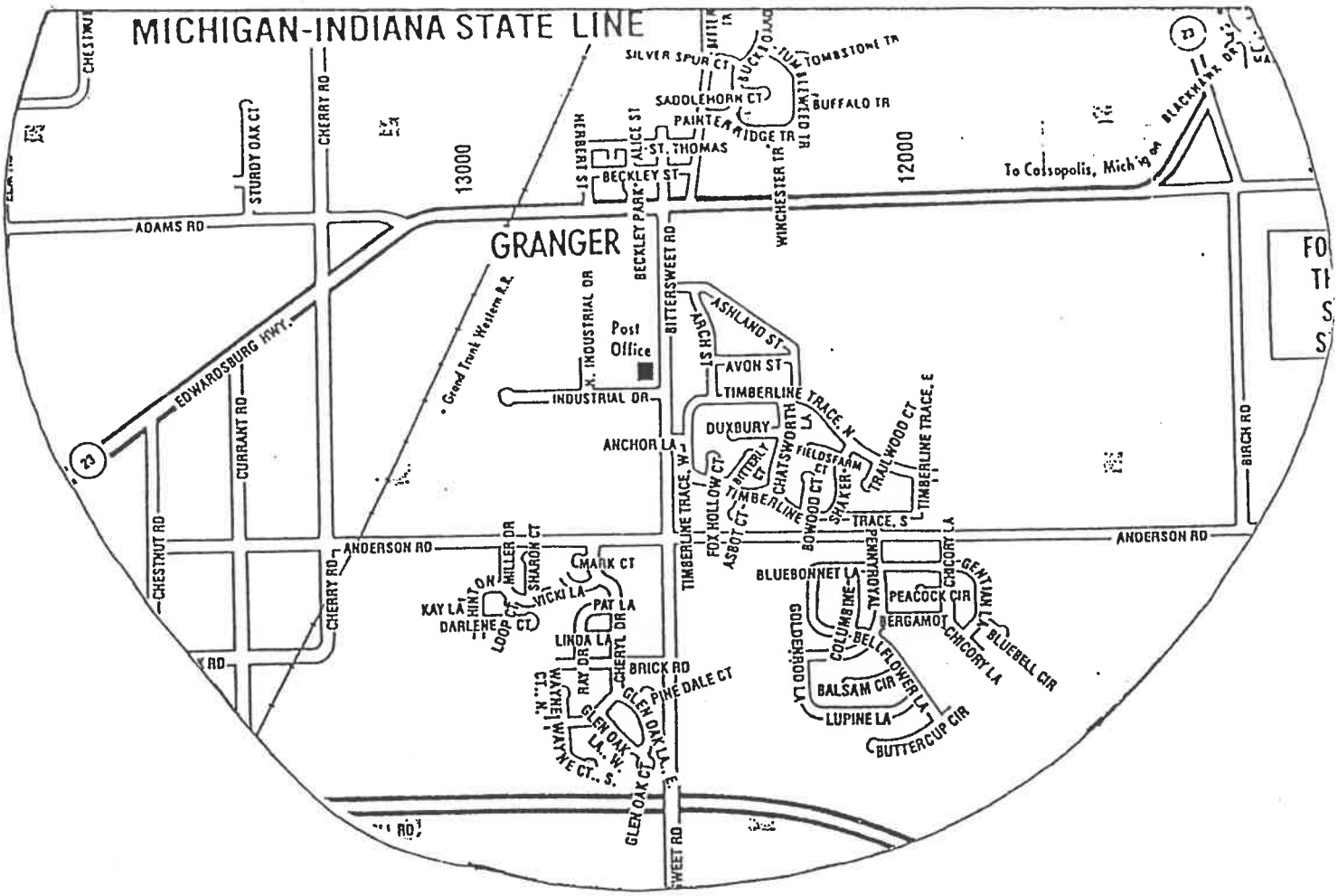
Based on nation statistics by Lyle E. Schaller

STATISTICAL DATA

GRANGER STUDY SITE

INDIANA #23 & BITTERSWEET ROAD

3 MILE RING



Total Population	5357
People who call self "Methodist"	535*
Median Age of Population	29.2
Housholds	1619
Families	1476
rage Family Size	3.49

(NO UNITED METHODIST CHURCH IN THIS RING)

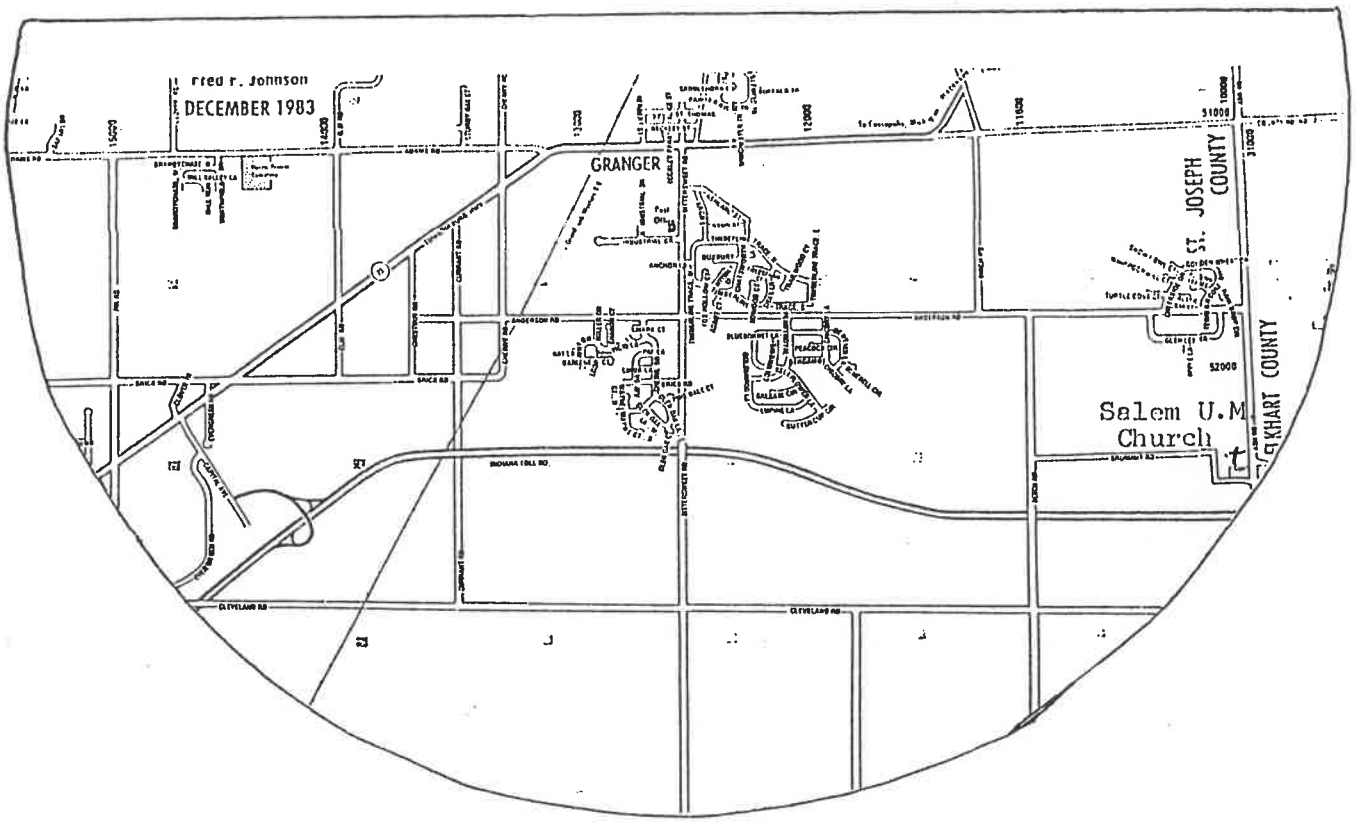
Based on national statistics by Lyle E. Schaller

STATISTICAL DATA

GRANGER STUDY SITE

INDIANA #23 & BITTERSWEET ROAD

5 MILE RING



Total population	27,647
People who call self "Methodist"	2,764*
Median age	29.7
Households	9,496
Families	7.699
Average Family Size	3.4
Projected population for 1990	29,855
Projected people who call self "Methodist" in 1990	2,985 *

(SALEM IS ONLY UNITED METHODIST CHURCH IN THIS RING)

*Based on national statistics by Lyle E. Schaller

GRANGER AREA TOTAL POPULATION

(ADAMS & RT 23---------FIVE MILE RING)

POPULATION 1980 CENSUS	25,97[illegible]
FAMILIES 1980 CENSUS	7,07[illegible]
RACE 1980 CENSUS	
WHITE	25,38[illegible]
BLACK	29[illegible]
OTHER	29[illegible]
HOUSING UNITS 1980 CENSUS	9,00[illegible]
OWNER-OCCUPIED	76.[illegible]
RENTER-OCCUPIED	18.[illegible]

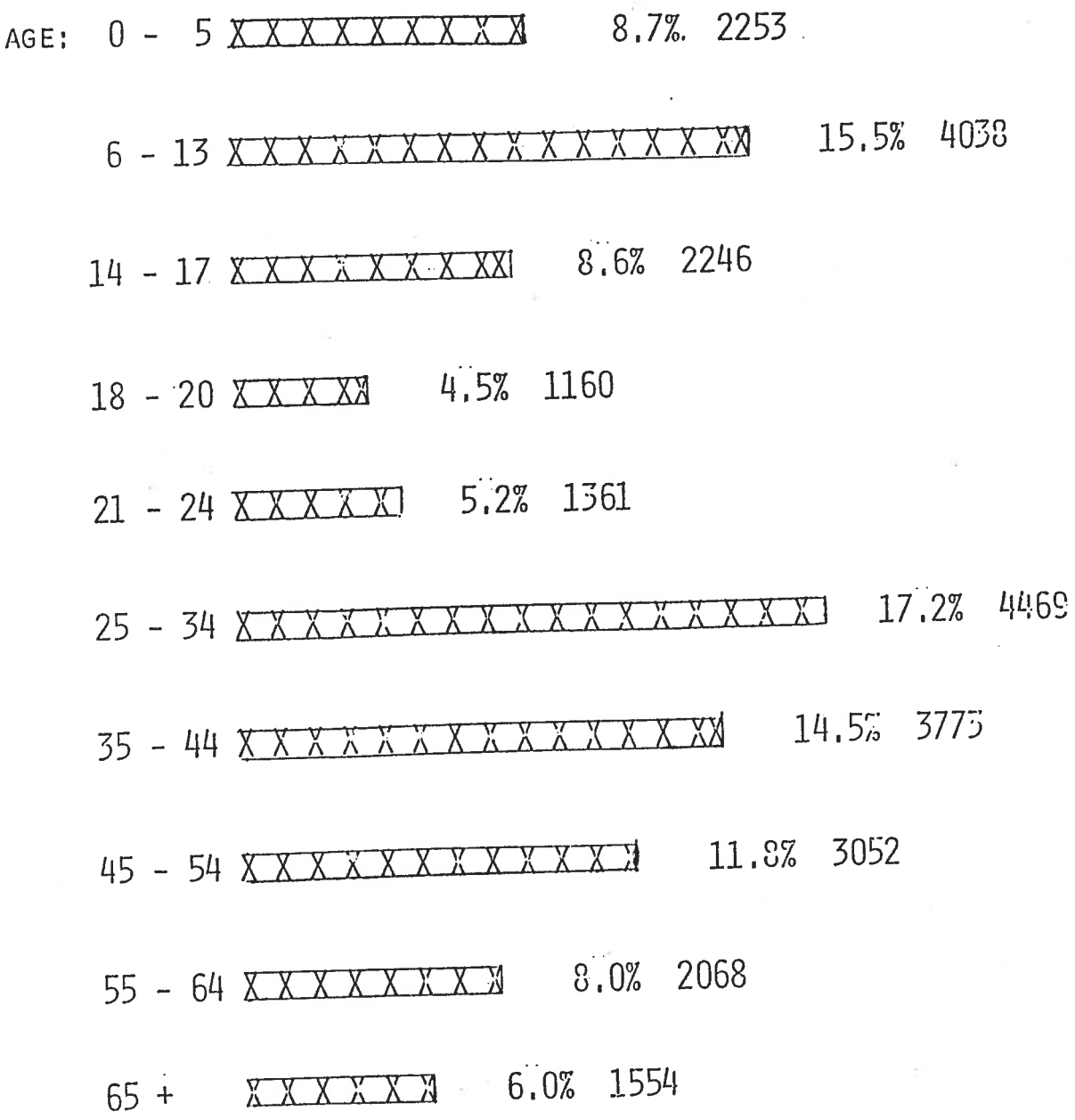
****

POPULATION 1985 EST.	27,647
FAMILES 1985 EST.	7,69[illegible]
RACE 1985 EST	
WHITE	26,95[illegible]
BLACK	351
OTHER	34[illegible]
HOUSING UNITS 1985 EST.	9,49[illegible]
OWNER-OCCUPIED	77.[illegible]
RENTER-OCCUPIED	22.[illegible]

****

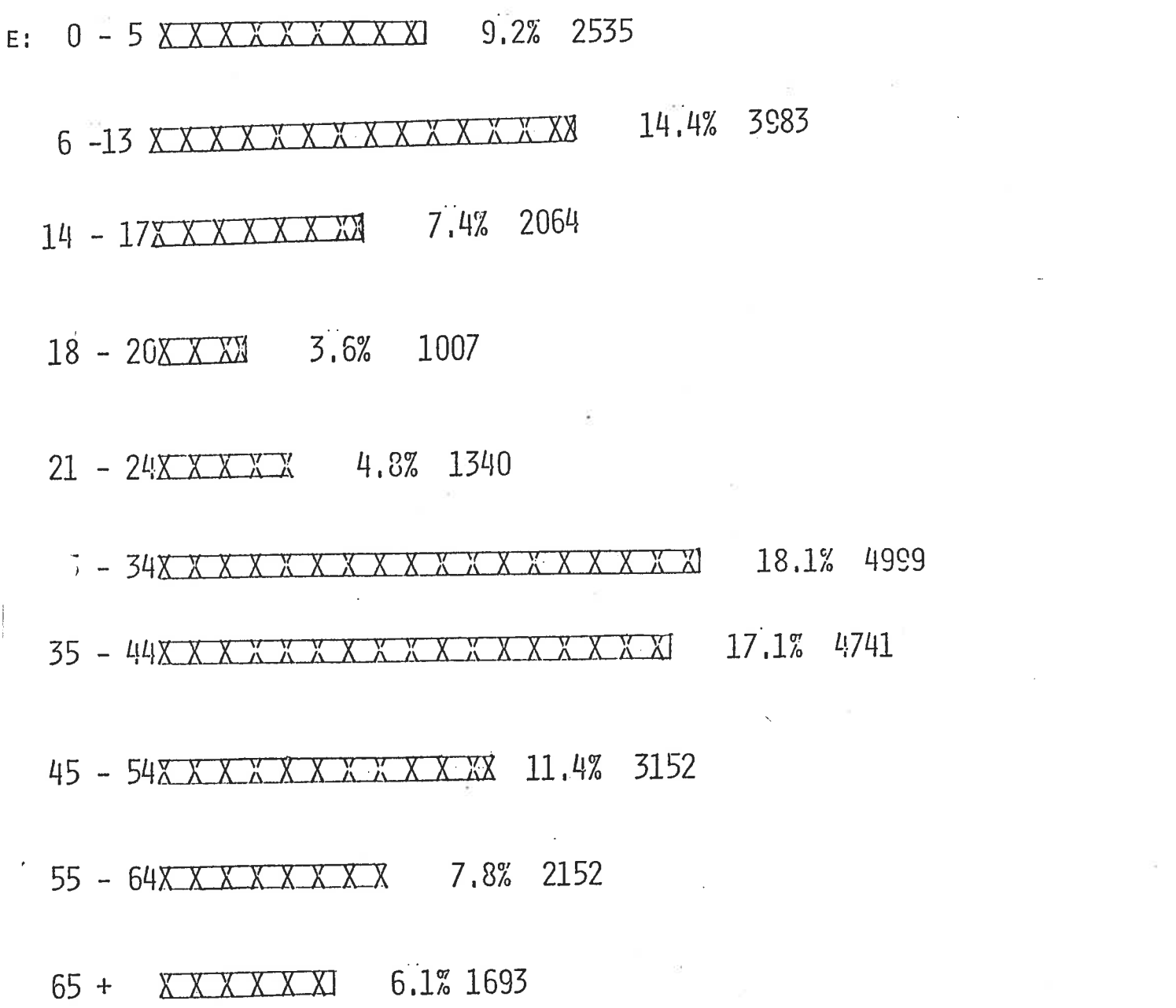
POPULATION 1990 PROJ.	29,85[illegible]
FAMILIES 1990 PROJ.	8,44[illegible]
WHITE	29,03[illegible]
BLACK	41[illegible]
OTHER	39[illegible]
HOUSING UNITS 1990 PROJ.	10,58
OWNER-OCCUPIED	75.[illegible]
RENTER-OCCUPIED	24.

GRANGER AREA 1980



MEDIAN AGE ---------- 29.7

GRANGER AREA 1985 EST.



MEDIAN AGE ----------30.8

GRANGER AREA 1990 PROJ.

AGE:			
0 - 5	9.0%	2673	
6 - 13	15.5%	4636	
14 -17	6.2%	1861	
18 - 20	3.4%	1004	
21 - 24	3.8%	1122	
25 - 34	17.4%	5196	
35 - 44	19.2%	5746	
45 - 54	12.5%	3723	
55 - 64	6.9%	2053	
65 +	6.2%	1840	

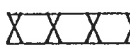
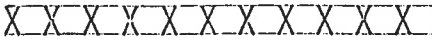
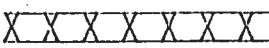
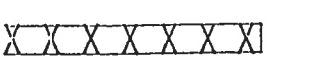
MEDIAN AGE ---------- 32.0

GRANGER AREA INCOME

(1980 CENSUS)

PER CAPITA INCOME -$ 8,468

FAMILY INCOME

LESS THAN $ 5,000		3.2%
$ 5,000 -- $ 9,999		6.9%
$10,000 -- $14,999		10.5%
$15,000 -- $ 19,999		12.5%
$20,000 -- $ 24,999		18.0%
$25,000 -- $ 29,999		15.7%
$30,000 -- $ 34,999		11.1%
$35,000 -- $ 39,999		7.1%
$40,000 -- $ 49,999		8.5%
$50,000 -- $ 74,999		4.1%
$75,000 +		2.4%

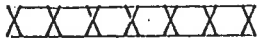
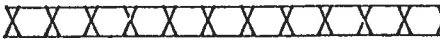
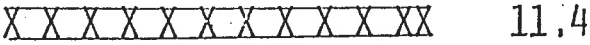
MEDIAN FAMILY INCOME - $24,690

AVERAGE FAMILY INCOME - $27,560

GRANGER AREA INCOME
(1985 EST.)

PER CAPITA INCOME ----------$12,080

FAMILY INCOME

LESS THAN $ 5,000		3.2%
$ 5,000 -- $ 9,999		6.9%
$10,000 -- $ 14,999		10.5%
$15,000 -- $ 19,999		7.5%
$20,000 -- $ 24,999		18.0%
$25,000 -- $ 29,999		15.7%
$30,000 -- $ 34,999		11.4%
$35,000 -- $ 39,999		11.0%
$40,000 -- $49,999		15.6%
$50,000 -- $ 74,999		14.7%
$75,000 +		5.4%

MEDIAN FAMILY INCOME -$33,510
AVERAGE FAMILY INCOME -$37,326

GRANGER AREA INCOME
(1990 PROJECTION)

PER CAPITA INCOME - $16,488

FAMILY INCOME

LESS THAN $ 5,000	1.7%
$ 5,000 -- $ 9,999	3.9%
$10,000 -- $ 14,999	5.3%
$15,000 -- $ 19,999	6.2%
$20,000 -- $ 24,999	6.7%
,25,000 -- $ 29,999	8.0%
$30,000 -- $ 34,999	9.8%
$35,000 -- $ 39,999	8.1%
$40,000 -- $ 49,999	16.2%
$50,000 -- $ 75,999	24.0
$75,000 +	10.1%

MEDIAN FAMILY INCOME ----------$40,185

AVERAGE FAMILY INCOME ----------$49,061

INCOME: 1980-85-90
JOSEPH CO,IN:ADAMS & RT 23
5.0 MILE RING

URBAN DECISION SYSTEMS, INC.
08/19/85

	1980 Census		1985 Est.		1990 Est.	
POPULATION	25974		27647		29855	
In Group Quarters	48		48		51	
PER CAPITA INCOME	$ 8468		$ 12080		$ 16488	
AGGREGATE INCOME ($Mil)	220.0		334.0		492.3	
HOUSEHOLDS	8546	%	9496	%	10585	%
By Income						
Less than $ 5,000	508	5.9	332	3.5	258	2.4
$ 5,000 - $ 9,999	810	9.5	657	6.9	580	5.5
$ 10,000 - $ 14,999	1012	11.8	802	8.4	830	7.8
$ 15,000 - $ 19,999	1123	13.1	844	8.9	772	7.3
$ 20,000 - $ 24,999	1398	16.4	953	10.0	852	8.0
$ 25,000 - $ 29,999	1160	13.6	960	10.1	875	8.3
$ 30,000 - $ 34,999	841	9.8	991	10.4	992	9.4
$ 35,000 - $ 39,999	543	6.4	920	9.7	777	7.3
$ 40,000 - $ 49,999	641	7.5	1319	13.9	1495	14.1
$ 50,000 - $ 74,999	313	3.7	1231	13.0	2199	20.8
$ 75,000 +	198	2.3	487	5.1	953	9.0
Median Household Income	$ 22774		$ 31010		$ 35848	
Average Household Income	$ 25678		$ 35143		$ 46481	
FAMILIES	7078	%	7699	%	8442	%
By Income						
Less than $ 5,000	228	3.2	181	2.4	144	1.7
$ 5,000 - $ 9,999	486	6.9	396	5.1	333	3.9
$ 10,000 - $ 14,999	740	10.5	505	6.6	444	5.3
$ 15,000 - $ 19,999	884	12.5	580	7.5	522	6.2
$ 20,000 - $ 24,999	1277	18.0	760	9.9	566	6.7
$ 25,000 - $ 29,999	1115	15.7	810	10.5	679	8.0
$ 30,000 - $ 34,999	784	11.1	878	11.4	827	9.8
$ 35,000 - $ 39,999	505	7.1	846	11.0	680	8.1
$ 40,000 - $ 49,999	603	8.5	1202	15.6	1364	16.2
$ 50,000 - $ 74,999	290	4.1	1128	14.7	2027	24.0
$ 75,000 +	167	2.4	412	5.4	854	10.1
Median Family Income	$ 24690		$ 33510		$ 40185	
Average Family Income	$ 27560		$ 37326		$ 49061	

Source: 1980 Census, July 1,1985 UDS Estimates

(INF)

SOCIO-ECONOMIC PROFILE: 1980
ST JOSEPH CO,IN:ADAMS & RT 23
5.0 MILE RING

URBAN DECISION SYSTEMS, INC.
09/20/85

POPULATION	25974	
POPULATION IN...		%
Households	25926	99.8
Group qtrs	48	0.2
College	0	0.0
Inst	31	0.1
Other	17	0.1

OCCUPATION		%
Prof/tech	1927	15.7
Mgr/prop	1738	14.2
Clerical	1848	15.1
Sales	1603	13.1
WH/COL	7117	58.0
Crafts	1672	13.6
Operatives	1795	14.6
Service	1169	9.5
Laborer	396	3.2
Farm worker	114	0.9
BL/COL	5146	42.0

INCOME:	HOUSEHOLDS	%	FAMILIES	%
0-4.9T	508	5.9	228	3.2
5-9.9T	810	9.5	486	6.9
10-14.9T	1012	11.8	740	10.5
15-19.9T	1123	13.1	884	12.5
20-24.9T	1398	16.4	1277	18.0
25-29.9T	1160	13.6	1115	15.7
30-34.9T	841	9.8	784	11.1
35-39.9T	543	6.4	505	7.1
40-49.9T	641	7.5	603	8.5
50-74.9T	313	3.7	290	4.1
75T+	198	2.3	167	2.4
Median	$ 22774		$ 24690	
Average	$ 25678		$ 27560	

Per capita income $ 8468

SCHOOL YRS COMPLETED	
Population age 25+	14915
High school only	42.1%
College 1-3 years	14.9%
College 4+ years	19.6%
Median school years	12.6
POP 18-34 IN COLLEGE	12.1%

LABOR FORCE		%	UNEMP	PARTIC
Male	7791	59.5	6.5%	85.5%
Female	5298	40.5	6.1%	56.1%
In Armed Forces		0.0%		

WORKERS/FAMILY	%	AVG INCOME
0	6.1	$ 11209
1	31.4	$ 24079
2+	62.5	$ 30897

VEHICLES/HSHLD		%
0	233	2.7
1	2323	27.2
2	3915	45.8
3+	2075	24.3

% W/TELEPHONE	
Owner hshld	99.1
Renter hshld	95.3
Hshldr 65+	97.6

SCHOOL ENROLLMENT		% PVT
Nursery school	408	80.3
Elementary K-8	4525	8.1
High school	2187	8.0
College	849	23.5

VETERANS	
May 1975>	61
Vietnam	952
Korea	741
World Wars	1209

ANCESTRY	%
Dutch	0.9
English	17.6
French	4.2
German	30.2
Greek	0.4
Hungarian	1.4
Irish	16.5
Italian	2.7
Norwegian	0.1
Polish	6.9
Portuguese	0.0
Russian	0.2
Scottish	0.4
Swedish	0.7
Ukrainian	0.1
Other	4.7
FOREIGN BORN	2.3

HOUSING UNITS	9004
Owner occ	76.5%
Renter occ	18.4%
Vacant yr-round	4.6%
Vacant seasonal	0.4%

UNITS/STRUCTURE		%
1	7653	85.0
2	48	0.5
3-4	216	2.4
5+	1087	12.1

	----BUILT %----		---MOVED IN %--	
	OWNER	RENTER	OWNER	RENTER
1975-80	21.1	28.6	44.7	80.9
1970-74	17.7	30.8	20.3	14.0
1960-69	26.3	17.6	20.2	3.3
1950-59	14.6	7.5	9.1	0.7
<--1949	20.3	15.5	5.8	1.1

Source: 1980 Census STF3

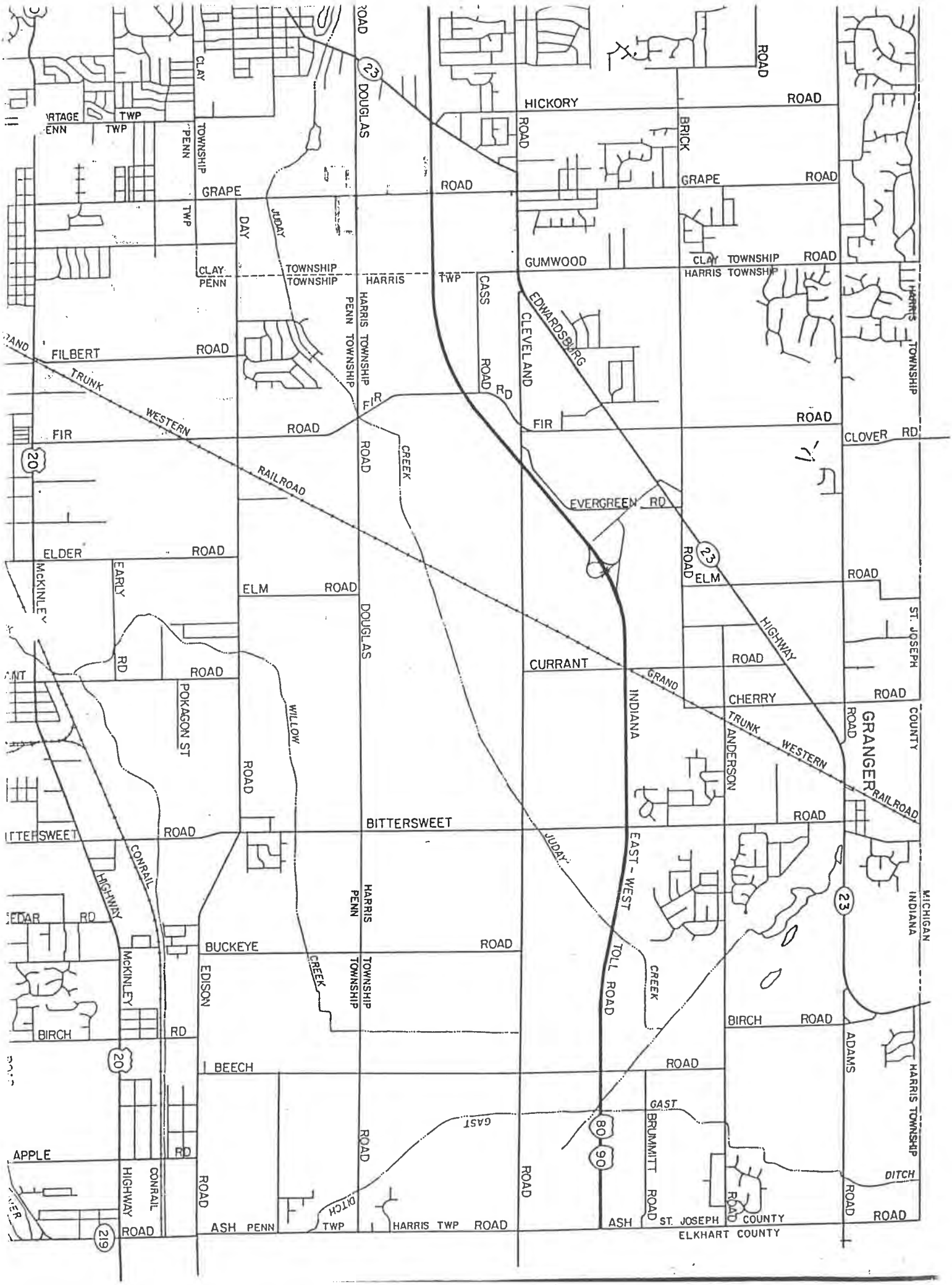
(CS)

DEMOGRAPHIC TRENDS: 1980-85-90
ST JOSEPH CO,IN:ADAMS & RT 23
5.0 MILE RING

URBAN DECISION SYSTEMS, INC.
08/19/85

	1980 Census		1985 Est.		1990 Proj.	
POPULATION	25974		27647		29855	
In Group Quarters	48		48		51	
HOUSEHOLDS	8546	%	9496	%	10585	%
1 Person	1277	14.9	1613	17.0	1977	18.7
2 Person	2448	28.6	2773	29.2	3128	29.6
3-4 Person	3470	40.6	3876	40.8	4331	40.9
5+ Person	1351	15.8	1234	13.0	1148	10.8
Avg Hshld Size	3.03		2.91		2.82	
FAMILIES	7078		7699		8442	
		%		%		%
RACE: White	25388	97.7	26952	97.5	29038	97.3
Black	292	1.1	351	1.3	417	1.4
Other	293	1.1	344	1.2	399	1.3
SPANISH/HISPANIC	132	0.5	125	0.5	129	0.4
		%		%		%
AGE: 0 - 5	2253	8.7	2535	9.2	2673	9.0
6 - 13	4038	15.5	3983	14.4	4636	15.5
14 - 17	2246	8.6	2046	7.4	1861	6.2
18 - 20	1160	4.5	1007	3.6	1004	3.4
21 - 24	1361	5.2	1340	4.8	1122	3.8
25 - 34	4469	17.2	4999	18.1	5196	17.4
35 - 44	3773	14.5	4741	17.1	5746	19.2
45 - 54	3052	11.8	3152	11.4	3723	12.5
55 - 64	2068	8.0	2152	7.8	2053	6.9
65 +	1554	6.0	1693	6.1	1840	6.2
Median Age	29.7		30.8		32.0	
MALES	12948	%	13855	%	15021	%
0 - 20	5018	38.8	4985	36.0	5312	35.4
21 - 44	4702	36.3	5496	39.7	6023	40.1
45 - 64	2568	19.8	2660	19.2	2911	19.4
65 +	661	5.1	715	5.2	776	5.2
FEMALES	13026	%	13792	%	14833	%
0 - 20	4680	35.9	4586	33.2	4863	32.8
21 - 44	4901	37.6	5584	40.5	6041	40.7
45 - 64	2552	19.6	2644	19.2	2865	19.3
65 +	893	6.9	978	7.1	1064	7.2
HOUSING UNITS	9004	%				
Owner-Occupied	6887	76.5	7389		8026	
Renter-Occupied	1659	18.4	2107		2559	

Source: 1980 Census, July 1,1985 UDS Estimates (DTF)


ROAD
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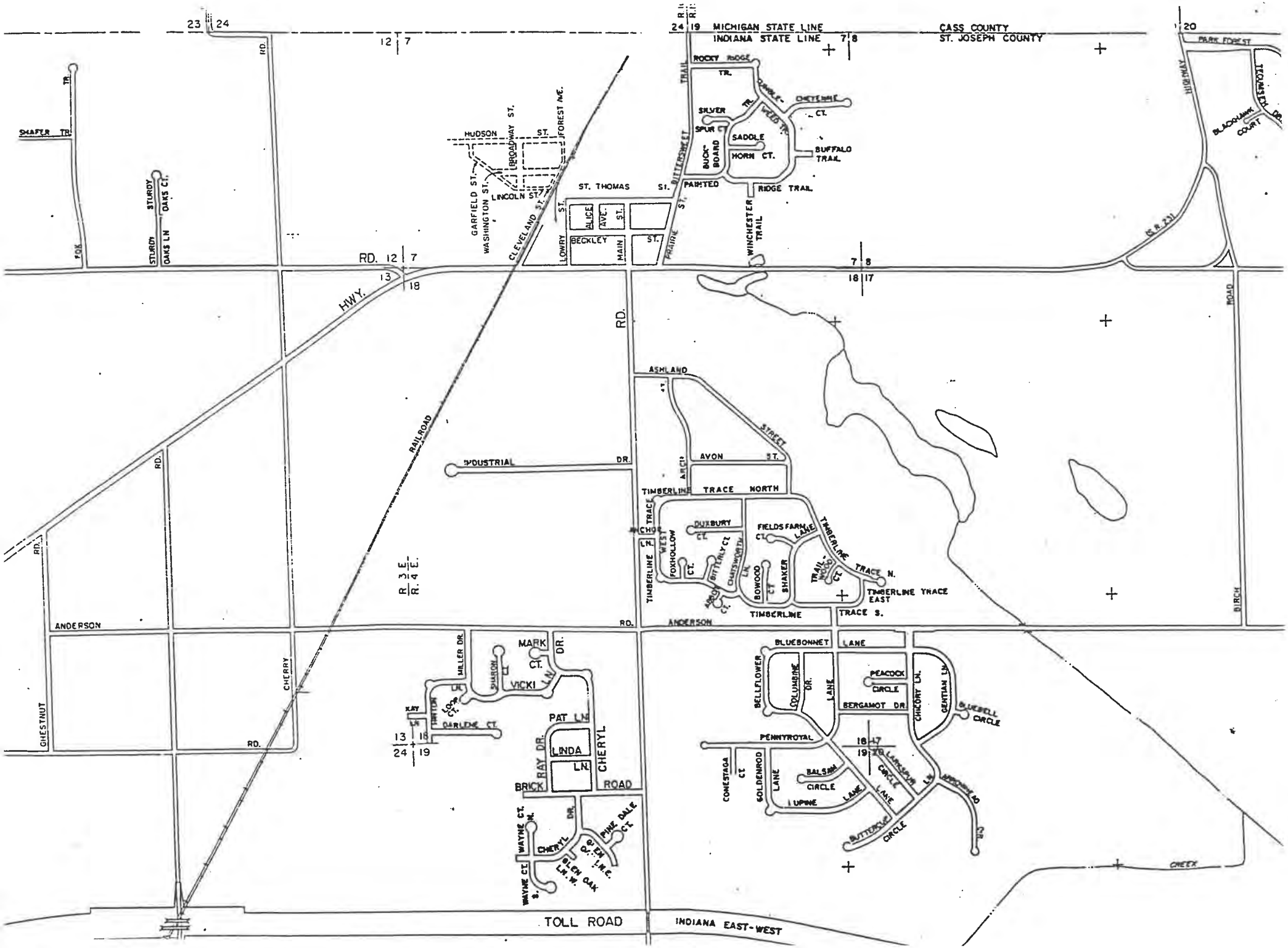
219


MICHIGAN STATE LINE
INDIANA STATE LINE
CASS COUNTY
ST. JOSEPH COUNTY
ROCKY RIDGE TR.
CHEYENNE CT.
SILVER SPUR
SADDLE HORN CT.
BUCKBOARD
BUFFALO TRAIL
PAINTED RIDGE TRAIL
WINCHESTER TRAIL
BITTERSWEET TRAIL
PRAIRIE ST.
ST. THOMAS ST.
ALICE AVE.
BECKLEY ST.
LOWRY ST.
MAIN ST.
CLEVELAND ST.
GARFIELD ST.
WASHINGTON ST.
BROADWAY ST.
LINCOLN ST.
HUDSON ST.
FOREST AVE.
SHAFER TR.
STURDY OAKS CT.
STURDY OAKS LN
FOX
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HWY.
RAILROAD
INDUSTRIAL DR.
ASHLAND AVE.
AVON ST.
TIMBERLINE TRACE NORTH
TIMBERLINE TRACE
DUXBURY CT.
FOXHOLLOW CT.
BITTERLY CT.
CHESTNUT LN.
BOWOOD CT.
SHAKER CT.
FIELDS FARM LANE
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ANDERSON RD.
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R. 4 E.
MILLER DR.
MARK CT.
VICKI LN.
SHARON LN.
KAY LN.
DARLENE CT.
PAT LN.
LINDA LN.
CHERYL LN.
BRICK RAY DR.
ROAD
WAYNE CT. N.
WAYNE CT. S.
PINE DALE CT.
GLEN OAK LN.
CHERRY RD.
CHESTNUT RD.
BLUEBONNET LANE
BELLFLOWER LANE
COLUMBINE DR.
PEACOCK CIRCLE
BERGAMOT DR.
CHICORY LN.
GENTIAN LN.
BLUEBELL CIRCLE
PENNYROYAL LANE
CONESTAGA CT.
GOLDENROD LANE
BALSAM CIRCLE
LUPINE LANE
LARKSPUR LANE
BUTTERCUP CIRCLE
MEADOW RD.
PARK FOREST
HIGHWAY
IROQUOIS DR.
BLACKHAWK COURT
BIRCH ROAD
CREEK
TOLL ROAD
INDIANA EAST-WEST

South Bend Tribune
Tuesday, October 5, 1993

MISHAWAKA

Penn numbers likely to grow

By MARILYN HUGHES
Tribune Staff Writer

MISHAWAKA — Increases in elementary and middle school enrollments within the Penn-Harris-Madison School Corp. should be accommodated with the building of an elementary and a middle school in Granger, but Penn High School could grow to be too big for its britches in just five years.

P-H-M Superintendent Robert MacNaughton made that announcement to the P-H-M Board of School Trustees at its regularly scheduled Monday night meeting at the Educational Services Center.

Overall, the school system's enrollment increased by 282 students this fall compared to last fall, according to MacNaughton. Total number of students currently enrolled in P-H-M schools is 8,876.

Middle school enrollment increased the most. The total enrollment increase at Grissom and Schmucker middle schools combined is 122 students.

The next big enrollment jump was an increase of 74 students at the elementary level districtwide. Penn High School came in third with a 49-student increase for a current overall enrollment of 2,472 students this fall.

> 'The hardest thing to do in a growing school district is predict the enrollment into the future.'
>
> **Robert MacNaughton**
> **Penn-Harris-Madison School Corp. Superintendent**

MacNaughton's projected enrollments for the future show that Penn could enroll more than 2,500 students in the fall of 1994; more than 2,600 in the fall of 1995; about 2,840 in the fall of 1996; slightly more than 2,900 in the fall of 1997; and exceed the 3,000 mark in the fall of 1998.

His projection included a total school system enrollment of slightly more than 10,000 students by the fall of 1998.

"We think we're on target in terms of using these kind of numbers for the building projects that are on the table," MacNaughton told the board.

Those building projects include the construction of a new elementary and a new middle school at the corner of Ash and Brummitt roads in northeastern Harris Township.

Should all go as planned, the superintendent has predicted that the school facilities could open in the fall of 1995.

The school board is planning to have a special meeting at 7 p.m. Monday in the Educational Services Center to receive an update on the project plans from the architects, Fanning/Howey Associates Inc. of Michigan City, and the construction project manager, Skillman Corp. of Indianapolis.

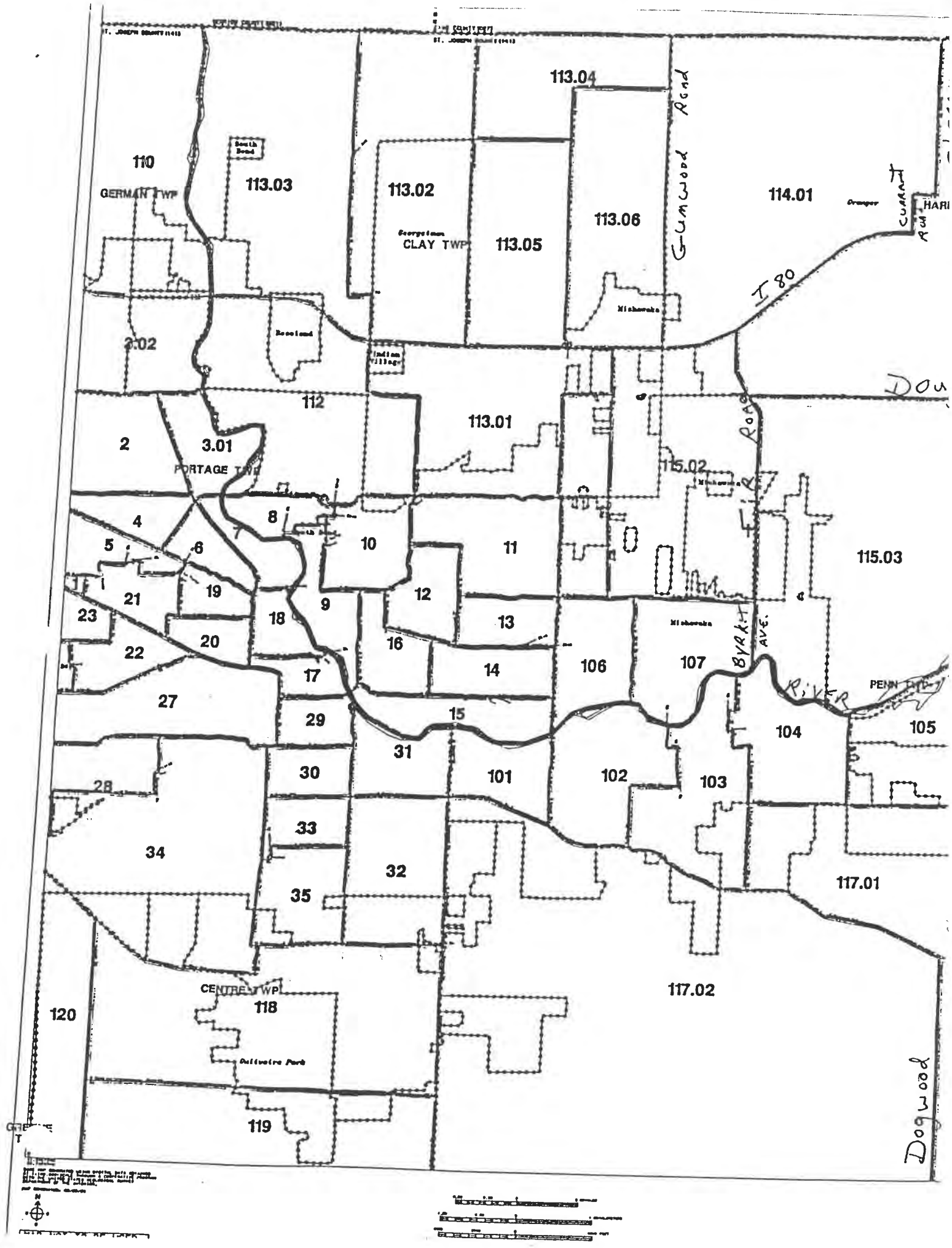
MacNaughton requested the meeting take place so that the project can proceed on schedule.

"The area that we've got to look at, and it is being looked at, is what the situation's going to be at the high school if those numbers come true," MacNaughton said.

At several meetings within the past few months, the superintendent has expressed concern about the high school facility's capability to accommodate increasing enrollments.

MacNaughton's options have included adding onto Penn or moving ninth-graders to Schmucker, which is located across the street from the high school.

"The hardest thing to do in a growing school district is predict the enrollment into the future," MacNaughton said.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CLAY TWP
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PORTAGE TWP
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Fir Road
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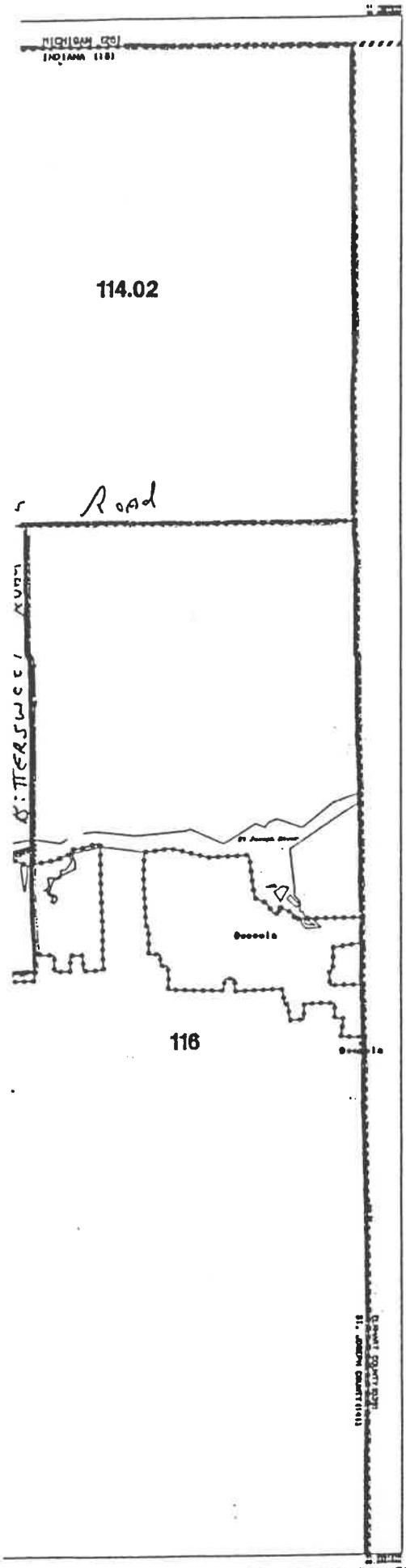
119
Dogwood



LEGEND

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KAW TJBA
New York
ERIE COUNT
YORK TWP
KULA DIV
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18.02

ST. JOSEPH COUNTY (141)
INDIANA (18)
PARENT SHEET 2 (2 OF 4 SHEETS)

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.01

TOTAL POPULATION 1990

Total Population:	5326	
White:	5160	96.88%
Black:	37	0.69%
American Indian:	10	0.19%
Asn/Pac Islander:	109	2.05%
Other:	10	0.19%
By Hispanic Origin:	47	0.88%

****

POPULATION BY HOUSEHOLDS 1990

Family Households

Total Households:	1581	
Total Persons in Households:	5272	
Total Family Households:	1450	
Average Household Size:	3.33	
Average Family Size:	3.51	
Married Couple:	1364	86.27%
Married Couple with Children:	900	56.93%
Male Head/with Children:	13	0.82%
Female Head/with Children:	39	2.47%

Non-Family Households

Total Households:	131	8.29%
>2 Persons/Male Head:	13	0.82%
>2 Persons/Female Head:	7	0.44%

****

POPULATION BY AGE

Total Population by Age:	0-4	425	7.98%
	5-9	605	11.36%
	10-14	600	11.27%
	15-19	456	8.56%
	20-24	166	3.12%
	25-29	198	3.72%
	30-34	478	8.97%
	35-39	620	11.64%
	40-44	615	11.55%
	45-49	423	7.94%
	50-54	239	4.49%
	55-59	145	2.72%
	60-64	130	2.44%
	65-69	116	2.18%
	70-74	46	0.86%
	75-79	37	0.69%
	80-84	17	0.32%
	85+	10	0.19%

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.01

AGE SUMMARY TOTAL POPULATION

Total Population/Female:		2624	49.27%
Median Age Female:		32.31	
Total Population/Male:		2702	50.73%
Median Age Male:		32.13	
Total Population by Age:			
	0-19	2086	39.17%
	20-44	2077	39.00%
	45-64	937	17.59%
	65+	226	4.24%
Population Under 45:		4163	78.16%

****

MARITAL STATUS BY POPULATION AGE 15+

Total Population 15+:	3696	69.40%
Total Population Male 15+:	1863	34.98%
Total Population Female 15+:	1833	34.42%
Marital Status		
Never Married:	697	18.86%
Married, Not Separated:	2762	74.73%
Separated:	18	0.49%
Widowed:	101	2.73%
Divorced:	118	3.19%
Marital Status by Sex		
Male Never Married:	395	21.20%
Married, Not Separated:	1380	74.07%
Separated:	8	0.43%
Widowed:	23	1.23%
Divorced:	57	3.06%
Female Never Married:	302	16.48%
Married, Not Separated:	1382	75.40%
Separated:	10	0.55%
Widowed:	78	4.26%
Divorced:	61	3.33%

****

HOUSING INFORMATION

Total Housing Units	1626	
Total Owner-Occupied	1546	95.08%
Total Renter-Occupied	35	2.15%
Median Value Owner-Occupied	$124,653	
Average Value Owner-Occupied	$143,665	

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.01

HOUSING INFORMATION

Owner-Occupied by Value			
	< $15K	1	0.07%
	$15K-$20K	2	0.14%
	$20K-$25K	4	0.28%
	$25K-$30K	3	0.21%
	$30K-$35K	14	0.97%
	$35K-$40K	17	1.18%
	$40K-$45K	25	1.73%
	$45K-$50K	45	3.12%
	$50K-$60K	86	5.97%
	$60K-$75K	143	9.92%
	$75K-$100K	274	19.01%
	$100K-$125K	108	7.49%
	$125K-$150K	119	8.26%
	$150K-$175K	173	12.01%
	$175K-$200K	127	8.81%
	$200K-$250K	136	9.44%
	$250K-$300K	83	5.76%
	$300K-$400K	60	4.16%
	$400K-$500K	19	1.32%
	$500K +	2	0.14%
Owner Occupied by Age			
	15 - 24	7	0.45%
	25 - 34	266	17.21%
	35 - 44	616	39.84%
	45 - 54	359	23.22%
	55 - 64	164	10.61%
	65 - 74	99	6.40%
	75 +	35	2.26%
Renter-Occupied by Age			
	15 - 24	3	8.57%
	25 - 34	9	25.71%
	35 - 44	8	22.86%
	45 - 54	8	22.86%
	55 - 64	4	11.43%
	65 - 74	0	0.00%
	75 +	3	8.57%

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.02

TOTAL POPULATION 1990

Total Population:	6172	
White:	6057	98.14%
Black:	40	0.65%
American Indian:	16	0.26%
Asn/Pac Islander:	53	0.86%
Other:	6	0.10%
By Hispanic Origin:	46	0.75%

****

POPULATION BY HOUSEHOLDS 1990

Family Households

Total Households:	1820	
Total Persons in Households:	6172	
Total Family Households:	1676	
Average Household Size:	3.39	
Average Family Size:	3.55	
Married Couple:	1577	86.65%
Married Couple with Children:	1081	59.40%
Male Head/with Children:	23	1.26%
Female Head/with Children:	60	3.30%

Non-Family Households

Total Households:	144	7.91%
>2 Persons/Male Head:	26	1.43%
>2 Persons/Female Head:	2	0.11%

****

POPULATION BY AGE

Total Population by Age:	0-4	612	9.92%
	5-9	669	10.84%
	10-14	634	10.27%
	15-19	535	8.67%
	20-24	191	3.09%
	25-29	348	5.64%
	30-34	657	10.64%
	35-39	776	12.57%
	40-44	716	11.60%
	45-49	396	6.42%
	50-54	214	3.47%
	55-59	153	2.48%
	60-64	93	1.51%
	65-69	78	1.26%
	70-74	43	0.70%
	75-79	31	0.50%
	80-84	16	0.26%
	85+	10	0.16%

****

DEMOGRAPHIC DATA
orth Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.02

AGE SUMMARY TOTAL POPULATION

Total Population/Female:		3047	49.37%
Median Age Female:		30.87	
Total Population/Male:		3125	50.63%
Median Age Male:		30.58	
Total Population by Age:			
	0-19	2450	39.70%
	20-44	2688	43.55%
	45-64	856	13.87%
	65+	178	2.88%
Population Under 45:		5138	83.25%

****

MARITAL STATUS BY POPULATION AGE 15+

Total Population 15+:	4257	68.97%
Total Population Male 15+:	2149	34.82%
Total Population Female 15+:	2108	34.15%
Marital Status		
Never Married:	818	19.22%
Married, Not Separated:	3193	75.01%
Separated:	34	0.80%
Widowed:	65	1.53%
Divorced:	147	3.45%
Marital Status by Sex		
Male Never Married:	455	21.17%
Married, Not Separated:	1596	74.27%
Separated:	18	0.84%
Widowed:	10	0.47%
Divorced:	70	3.26%
Female Never Married:	363	17.22%
Married, Not Separated:	1597	75.76%
Separated:	16	0.76%
Widowed:	55	2.61%
Divorced:	77	3.65%

****

HOUSING INFORMATION

Total Housing Units	1847	
Total Owner-Occupied	1763	95.45%
Total Renter-Occupied	57	3.09%
Median Value Owner-Occupied	$97,273	
Average Value Owner-Occupied	$104,367	

****

DEMOGRAPHIC DATA
orth Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410114.02

HOUSING INFORMATION

Owner-Occupied by Value		
< $15K	1	0.06%
$15K-$20K	1	0.06%
$20K-$25K	3	0.19%
$25K-$30K	2	0.12%
$30K-$35K	7	0.44%
$35K-$40K	7	0.44%
$40K-$45K	15	0.93%
$45K-$50K	12	0.75%
$50K-$60K	43	2.68%
$60K-$75K	201	12.52%
$75K-$100K	573	35.70%
$100K-$125K	332	20.69%
$125K-$150K	259	16.14%
$150K-$175K	105	6.54%
$175K-$200K	20	1.25%
$200K-$250K	19	1.18%
$250K-$300K	5	0.31%
$300K-$400K	0	0.00%
$400K-$500K	0	0.00%
$500K +	0	0.00%
Owner Occupied by Age		
15 - 24	12	0.68%
25 - 34	418	23.71%
35 - 44	766	43.45%
45 - 54	343	19.46%
55 - 64	130	7.37%
65 - 74	63	3.57%
75 +	31	1.76%
Renter-Occupied by Age		
15 - 24	7	12.28%
25 - 34	22	38.60%
35 - 44	14	24.56%
45 - 54	6	10.53%
55 - 64	3	5.26%
65 - 74	5	8.77%
75 +	0	0.00%

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410115.03

TOTAL POPULATION 1990

Total Population:	2924	
White:	2892	98.91%
Black:	17	0.58%
American Indian:	5	0.17%
Asn/Pac Islander:	10	0.34%
Other:	0	0.00%
By Hispanic Origin:	12	0.41%

****

POPULATION BY HOUSEHOLDS 1990

Family Households

Total Households:	1045	
Total Persons in Households:	2924	
Total Family Households:	842	
Average Household Size:	2.8	
Average Family Size:	3.12	
Married Couple:	721	69.00%
Married Couple with Children:	328	31.39%
Male Head/with Children:	17	1.63%
Female Head/with Children:	46	4.40%

Non-Family Households

Total Households:	203	19.43%
>2 Persons/Male Head:	22	2.11%
>2 Persons/Female Head:	11	1.05%

****

POPULATION BY AGE

Total Population by Age:	0-4	175	5.98%
	5-9	205	7.01%
	10-14	235	8.04%
	15-19	222	7.59%
	20-24	149	5.10%
	25-29	214	7.32%
	30-34	224	7.66%
	35-39	232	7.93%
	40-44	213	7.28%
	45-49	196	6.70%
	50-54	154	5.27%
	55-59	190	6.50%
	60-64	169	5.78%
	65-69	152	5.20%
	70-74	83	2.84%
	75-79	62	2.12%
	80-84	29	0.99%
	85+	20	0.68%

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410115.03

AGE SUMMARY TOTAL POPULATION

Total Population/Female:		1446	49.45%
Median Age Female:		37.64	
Total Population/Male:		1478	50.55%
Median Age Male:		33.9	
Total Population by Age:			
	0-19	837	28.63%
	20-44	1032	35.29%
	45-64	709	24.25%
	65+	346	11.83%
Population Under 45:		1869	63.92%

****

MARITAL STATUS BY POPULATION AGE 15+

Total Population 15+:	2309	78.97%
Total Population Male 15+:	1158	39.60%
Total Population Female 15+:	1151	39.36%
Marital Status		
Never Married:	453	19.62%
Married, Not Separated:	1481	64.14%
Separated:	24	1.04%
Widowed:	146	6.32%
Divorced:	205	8.88%
Marital Status by Sex		
Male Never Married:	285	24.61%
Married, Not Separated:	741	63.99%
Separated:	12	1.04%
Widowed:	20	1.73%
Divorced:	100	8.64%
Female Never Married:	168	14.60%
Married, Not Separated:	740	64.29%
Separated:	12	1.04%
Widowed:	126	10.95%
Divorced:	105	9.12%

****

HOUSING INFORMATION

Total Housing Units	1073	
Total Owner-Occupied	941	87.70%
Total Renter-Occupied	104	9.69%
Median Value Owner-Occupied	$53,889	
Average Value Owner-Occupied	$57,155	

****

DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410115.03

HOUSING INFORMATION

Owner-Occupied by Value		
< $15K	15	1.78%
$15K-$20K	17	2.02%
$20K-$25K	31	3.68%
$25K-$30K	35	4.15%
$30K-$35K	42	4.98%
$35K-$40K	73	8.66%
$40K-$45K	79	9.37%
$45K-$50K	77	9.13%
$50K-$60K	135	16.01%
$60K-$75K	179	21.23%
$75K-$100K	117	13.88%
$100K-$125K	28	3.32%
$125K-$150K	8	0.95%
$150K-$175K	1	0.12%
$175K-$200K	3	0.36%
$200K-$250K	2	0.24%
$250K-$300K	1	0.12%
$300K-$400K	0	0.00%
$400K-$500K	0	0.00%
$500K +	0	0.00%
Owner Occupied by Age		
15 - 24	9	0.96%
25 - 34	150	15.94%
35 - 44	209	22.21%
45 - 54	157	16.68%
55 - 64	201	21.36%
65 - 74	144	15.30%
75 +	71	7.55%
Renter-Occupied by Age		
15 - 24	7	6.73%
25 - 34	39	37.50%
35 - 44	24	23.08%
45 - 54	18	17.31%
55 - 64	10	9.62%
65 - 74	3	2.88%
75 +	3	2.88%

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DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410116.00

TOTAL POPULATION 1990

Total Population:	11804	
White:	11610	98.36%
Black:	65	0.55%
American Indian:	28	0.24%
Asn/Pac Islander:	76	0.64%
Other:	25	0.21%
By Hispanic Origin:	52	0.44%

****

POPULATION BY HOUSEHOLDS 1990
Family Households

Total Households:	4092	
Total Persons in Households:	11790	
Total Family Households:	3393	
Average Household Size:	2.88	
Average Family Size:	3.18	
Married Couple:	2997	73.24%
Married Couple with Children:	1483	36.24%
Male Head/with Children:	69	1.69%
Female Head/with Children:	172	4.20%

Non-Family Households

Total Households:	699	17.08%
>2 Persons/Male Head:	84	2.05%
>2 Persons/Female Head:	44	1.08%

****

POPULATION BY AGE

Total Population by Age:	0-4	775	6.57%
	5-9	929	7.87%
	10-14	970	8.22%
	15-19	942	7.98%
	20-24	685	5.80%
	25-29	791	6.70%
	30-34	991	8.40%
	35-39	1056	8.95%
	40-44	1111	9.41%
	45-49	834	7.07%
	50-54	618	5.24%
	55-59	555	4.70%
	60-64	496	4.20%
	65-69	441	3.74%
	70-74	297	2.52%
	75-79	171	1.45%
	80-84	93	0.79%
	85+	49	0.42%

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DEMOGRAPHIC DATA
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410116

AGE SUMMARY TOTAL POPULATION

Total Population/Female:		5899	49.97%
Median Age Female:		34.52	
Total Population/Male:		5905	50.03%
Median Age Male:		33.62	
Total Population by Age:			
	0-19	3616	30.63%
	20-44	4634	39.26%
	45-64	2503	21.20%
	65+	1051	8.90%
Population Under 45:		8250	69.89%

****

MARITAL STATUS BY POPULATION AGE 15+

Total Population 15+:		9130	77.35%
Total Population Male 15+:		4546	38.51%
Total Population Female 15+:		4584	38.83%
Marital Status			
	Never Married:	1846	20.22%
	Married, Not Separated:	6129	67.13%
	Separated:	88	0.96%
	Widowed:	414	4.53%
	Divorced:	653	7.15%
Marital Status by Sex			
Male	Never Married:	1057	23.25%
	Married, Not Separated:	3062	67.36%
	Separated:	35	0.77%
	Widowed:	69	1.52%
	Divorced:	323	7.11%
Female	Never Married:	789	17.21%
	Married, Not Separated:	3067	66.91%
	Separated:	53	1.16%
	Widowed:	345	7.53%
	Divorced:	330	7.20%

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HOUSING INFORMATION

Total Housing Units	4225	
Total Owner-Occupied	3619	85.66%
Total Renter-Occupied	473	11.20%
Median Value Owner-Occupied	$69,175	
Average Value Owner-Occupied	$74,358	

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DEMOGRAPHIC DATA
rth Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract: 181410116

HOUSING INFORMATION

Owner-Occupied by Value		
< $15K	29	0.89%
$15K-$20K	29	0.89%
$20K-$25K	52	1.60%
$25K-$30K	91	2.79%
$30K-$35K	117	3.59%
$35K-$40K	161	4.94%
$40K-$45K	177	5.43%
$45K-$50K	185	5.68%
$50K-$60K	364	11.17%
$60K-$75K	694	21.29%
$75K-$100K	864	26.51%
$100K-$125K	273	8.38%
$125K-$150K	99	3.04%
$150K-$175K	54	1.66%
$175K-$200K	23	0.71%
$200K-$250K	27	0.83%
$250K-$300K	11	0.34%
$300K-$400K	4	0.12%
$400K-$500K	1	0.03%
$500K +	4	0.12%
Owner Occupied by Age		
15 - 24	50	1.38%
25 - 34	631	17.44%
35 - 44	1020	28.18%
45 - 54	738	20.39%
55 - 64	565	15.61%
65 - 74	429	11.85%
75 +	186	5.14%
Renter-Occupied by Age		
15 - 24	56	11.84%
25 - 34	158	33.40%
35 - 44	115	24.31%
45 - 54	60	12.68%
55 - 64	28	5.92%
65 - 74	34	7.19%
75 +	22	4.65%

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DEMOGRAPHIC DATA SUMMARY
orth Indiana Conference United Methodist Church

State: 18 INDIANA County: 141 ST JOSEPH
City: Tract:

TOTAL POPULATION 1990

Total Population:	26226	
White:	25719	98.07%
Black:	159	0.61%
American Indian:	59	0.22%
Asn/Pac Islander:	248	0.95%
Other:	25	0.16%
By Hispanic Origin:	157	0.60%

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POPULATION BY HOUSEHOLDS 1990

Family Households

Total Households:	8538	
Total Persons in Households:	26158	
Total Family Households:	7361	
Average Household Size:	3.06	
Average Family Size:	3.32	
Married Couple:	6659	77.99%
Married Couple with Children:	3792	44.41%
Male Head/with Children:	122	1.43%
Female Head/with Children:	317	3.71%

Non-Family Households

Total Households:	1177	13.79%
>2 Persons/Male Head:	145	1.70%
>2 Persons/Female Head:	64	0.75%

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POPULATION BY AGE

Total Population by Age:	0-4	1987	7.58%
	5-9	2408	9.18%
	10-14	2439	9.30%
	15-19	2155	8.22%
	20-24	1191	4.54%
	25-29	1551	5.91%
	30-34	2350	8.96%
	35-39	2684	10.23%
	40-44	2655	10.12%
	45-49	1849	7.05%
	50-54	1225	4.67%
	55-59	1043	3.98%
	60-64	888	3.39%
	65-69	787	3.00%
	70-74	469	1.79%
	75-79	301	1.15%
	80-84	155	0.59%
	85+	89	0.34%

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DEMOGRAPHIC DATA SUMMARY
North Indiana Conference United Methodist Church

State: 18 INDIANA
City:

County: 141 ST JOSEPH
Tract:

AGE SUMMARY TOTAL POPULATION

Total Population/Female:		13016	49.63%
Median Age Female:		33.57	
Total Population/Male:		13210	50.37%
Median Age Male:		32.63	
Total Population by Age:			
	0-19	8989	34.28%
	20-44	10431	39.77%
	45-64	5005	19.08%
	65+	1801	6.87%
Population Under 45:		19420	74.05%

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MARITAL STATUS BY POPULATION AGE 15+

Total Population 15+:		19392	73.94%
Total Population Male 15+:		9716	37.05%
Total Population Female 15+:		9676	36.89%
Marital Status			
	Never Married:	3814	19.67%
	Married, Not Separated:	13565	69.95%
	Separated:	164	0.85%
	Widowed:	726	3.74%
	Divorced:	1123	5.79%
Marital Status by Sex			
Male	Never Married:	2192	22.56%
	Married, Not Separated:	6779	69.77%
	Separated:	73	0.75%
	Widowed:	122	1.26%
	Divorced:	550	5.66%
Female	Never Married:	1622	16.76%
	Married, Not Separated:	6786	70.13%
	Separated:	91	0.94%
	Widowed:	604	6.24%
	Divorced:	573	5.92%

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HOUSING INFORMATION

Total Housing Units	8771	
Total Owner-Occupied	7869	89.72%
Total Renter-Occupied	669	7.63%
Median Value Owner-Occupied	$84,542	
Average Value Owner-Occupied	$92,641	

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DEMOGRAPHIC DATA SUMMARY
1. :th Indiana Conference United Methodist Church

State: 18 INDIANA County: 141 ST JOSEPH
City: Tract:

HOUSING INFORMATION

Owner-Occupied by Value			
	< $15K	46	0.64%
	$15K-$20K	49	0.69%
	$20K-$25K	90	1.26%
	$25K-$30K	131	1.83%
	$30K-$35K	180	2.52%
	$35K-$40K	258	3.61%
	$40K-$45K	296	4.14%
	$45K-$50K	319	4.46%
	$50K-$60K	628	8.79%
	$60K-$75K	1217	17.03%
	$75K-$100K	1828	25.57%
	$100K-$125K	741	10.37%
	$125K-$150K	485	6.79%
	$150K-$175K	333	4.66%
	$175K-$200K	173	2.42%
	$200K-$250K	184	2.57%
	$250K-$300K	100	1.40%
	$300K-$400K	64	0.90%
	$400K-$500K	20	0.28%
	$500K +	6	0.08%
Owner Occupied by Age			
	15 - 24	78	0.99%
	25 - 34	1465	18.62%
	35 - 44	2611	33.18%
	45 - 54	1597	20.29%
	55 - 64	1060	13.47%
	65 - 74	735	9.34%
	75 +	323	4.10%
Renter-Occupied by Age			
	15 - 24	73	10.91%
	25 - 34	228	34.08%
	35 - 44	161	24.07%
	45 - 54	92	13.75%
	55 - 64	45	6.73%
	65 - 74	42	6.28%
	75 +	28	4.19%

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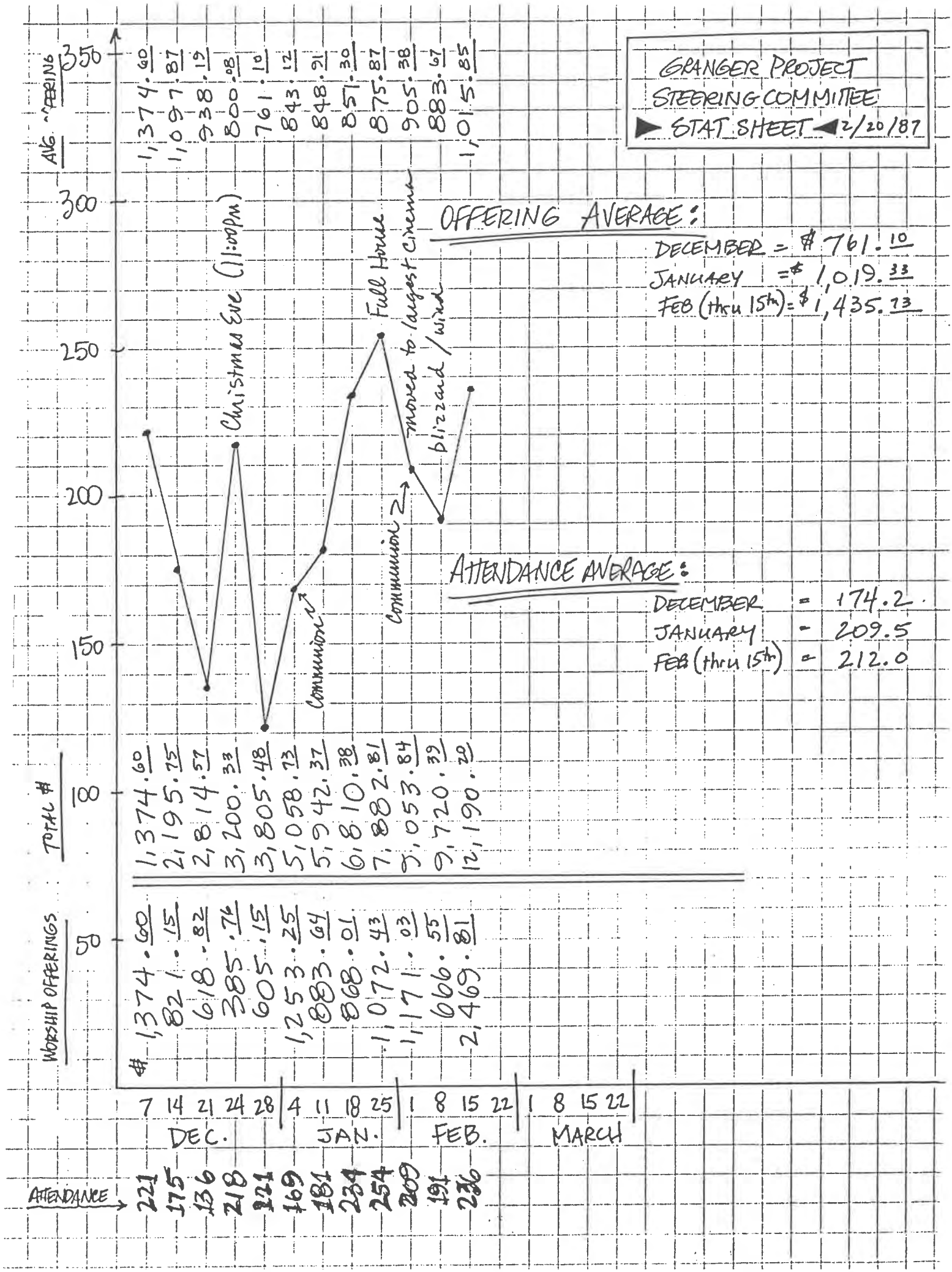

GRANGER PROJECT
STEERING COMMITTEE
► STAT SHEET ◄ 2/20/87
OFFERING AVERAGE:
DECEMBER = $761.10
JANUARY = $1,019.33
FEB (thru 15th) = $1,435.73
ATTENDANCE AVERAGE:
DECEMBER = 174.2
JANUARY = 209.5
FEB (thru 15th) = 212.0
AVG. OFFERING
TOTAL #
WORSHIP OFFERINGS
Christmas Eve (11:00pm)
Communion
Full House
moved to largest cinema
blizzard / wind
Communion
7 14 21 24 28 4 11 18 25 1 8 15 22 1 8 15 22
DEC. JAN. FEB. MARCH
ATTENDANCE
221 175 136 218 121 169 181 234 254 209 191 236

Appendix 2

HISTORY OF THE GRANGER PROJECT

Since the Granger Area has been and continues to be one of the high growth areas of Michiana there has been discussion for many years by United Methodist leaders concerning the formation of a new congregation in this area. When the 1985 North Indiana Annual Conference took decisive action to reach more persons for Christ by establishing two new congregations a year, the Granger Area project was given addition study by Dr. Donald LaSuer, Superintendent of the South Bend District. Study almost immediately revealed that a portion of the growth in this area was located in Elkhart County and therefore in the Elkhart District so the study very naturally became a joint project involving Dr. LaSuer and Rev. Harold Oechsle, District Superintendent of the Elkhart district.

After the District Superintendents had studied the area for a while they formed a committee to assist them in gathering the data that would be needed to determine the need for a new congregation in the Granger Area. At this point Dr. Dean Fager of the Osceola United Methodist Church and Rev. James Lantz of St. Paul's Church, Elkhart were invited to assist the District Superintendents in their study. At this time Urban Decisions Systems of Los Angles, California was contacted and they supplied the needed demographic data for the area. Dr. Ray E. Probasco, Jr. of Muncie became an active consultant of the group.

The North Indiana Conference Cabinet now had five sites before them being proposed as new church sites for 1986. It was the decision of the Cabinet to invite Dr. James Cowell and Dr. Ray Sells of the National Board of Didcipleship to come and survey all proposed sites and determine which site should be developed starting June 1, 1986. Drs. Sells and Cowell came to visit the Granger site on the afternoon of November 11, 1985. They were accompanied by John Hopkins, LaSuer, Oeschle, Fager, and Lantz of a tour of the Granger Area and a complete statistical study and the location of all churches in the area was provided for them. The tour bagan at the Osceola United Methodist Chruch, proceeded to the Clay United Methodist Church, then to the Granger Area, and then to the Salem United Methodist Church. Both Dr. Cowell and Dr. Sells expressed amazement at the number of people in the Granger Area and expressed the opinion than none of the existing United Methodist Churches could adequately serve this area. During November 11th and 12th they visited all five sites being proposed for new a new congregation in the conference. Upon their return to Nashville they wrote their report which stated that the Granger Area was the number one site for a new congregation in the North Indiana Conference that this congregation should be started as soon as possible.

The Cabinet, The Bishop, and the Board of Discipleship gave their immediate approval to this project and the local committee was enlarged to also include Dr. Tom Weigand of First Church Mishawaka and Lewis Kauffmann of Elkhart to work toward selecting a new pastor for the Granger Area to begin work on June 1, 1986. The Cabinet made several recommendations as to people they would recommend for the position as Pastor of the new Granger Area congregation and on February 10, 1986 each of these candidates were interviewed at First United Methodist Church in Mishawaka. Following these interviews that committee consulted with the Cabinet and Mark Beeson was selected as the Pastor for the Granger Area.

In recent weeks the committee has been working with Mark in assisting him to locate housing in the area and to complete the many plans needed to bring this dream to reality. Mark will start working in the Granger Area immediately following conference and it is hoped that the church will be a worshipping congregation no later than Easter of 1987.

PHILOSOPHY AND ASSUMPTIONS ON WHICH THE GRANGER AREA NEW CHURCH PROFECT ARE BASED:

1. If the total Church is to know vitality it must have as its primary goal responding to Christ's great commission; "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always, to the close of the age".
2. One of the primary ways for the United Methodist Church to reach new people with the Good News of Christ is through the establishing of new congregations.
3. Church growth studies show that a church can not adequately serve a growing area if that area of growth is a distance of over three (3) miles, fifteen (15) minutes, or ten (10) stop lights from the church building.
4. Since nearly 28,000 persons live in the Granger Area and since no United Methodist Church is within three miles of this area and since the area is currently served by no vibrant, living, Mainline protestant congregation; the Granger Area presents a unique opportunity for United Methodists to win people to Christ by establishing a new congregation in this area.
5. All church's of the Destrict will get stronger as the total body of Christ in the district is strengthened. Thus as the new Granger Area Church grows all area churches will be made stronger because the total body will be stronger.
6. Experience in other cities is that starting a new congregation in such a growth area has not weakened neighboring congregations, but rather strengthened them.
7. In today's world every community needs congregations of various types and styles to serve the variety in desire for worship styles, psychological needs, and sociological realities of our contemporary society.
8. That Churches of the South Bend and Elkhart Districts in their desire to reach additional persons with the Good News of God would be happy to support a new congregation in the Granger Area.
9. Since a study by Dr. Ray Sells and Dr. James Cowell of the Board of Discipleship in Nashville indicates that the Granger Area is the place that needs a new congregation most in our entire conference that this project should be started as soon as possible.
10. This project should be undertaken at once since it has the blessing of the Bishop, a unanimous vote of the Cabinet, and approval by the Board of Discipleship and the Board of Gobal Ministries.
11. A pastor be appointed to the project on June 1, 1986.
12. The project will be funded for two years by the North Indiana Conference and funds raised by the South Bend and Elkhart Districts. In addition to this as a worshipping congregation is functioning that this group make significant contributions to their church's operation.
13. Public worship for the Granger Area United Methodist Congregation would begin either at Christmas of 1986 or Easter of 1987.
14. No site has been selected for the congregation, after a congregation is gathered they will then select the site.
15. According to Dr. Russell Harris, Executive Secretary, New Church Development, General Board of Global Ministries at his report to the Division of Local Church, Board of Global Ministries, North Indiana Conference on November 16, 1985; new congregations are desperately needed since revitalization of existing congregations will not always meet the needs of the many unchurched.

AREA UNITED METHODIST CHURCHES RELATIONSHIP TO GRANGER AREA

(Area Churches and # families with Granger Zip Codes)

Clay United Methodist Church----------31
Osceola United Methodist Church----------16
First United Methodist Church (Mishawaka)----------33
Salem United Methodist Church (Elkhart)----------21*
St. Paul's Church United Methodist (Elkhart)----------8

* Is a guesstimate based on knowledge of church and Conference Minutes.

PROJECTED COSTS OF THE GRANGER AREA PROJECT
(June 1, 1986--May 31, 1987)

Pastor's Salary	$20,000.
Pastor's Professional Expenses	$ 4,000.
Travel $3,000	
Continuing Education $ 500	
Professional Entertaining $ 500	
Pastor's Pension	$ 3,960.
Pastor's Insurance	$ 984.
Housing and Utilities	$ 9,000.
Secretarial Help	$ 2,300.
Office (Equipment, rent, & office supplies)	$ 6,000.
House Meetings	$ 3,000.
Publicity and Programing	$10,000.
Worship Facilities Rent	$ 3,000.
Libility Insurance	$ 150.
Total	$62,394.

Proposed Income for the First Year

South Bend District	$20,000.
Elkhart District	$20,000.
North Indiana Conference	$25,000.

Reaching a New Generation

--- by Lyle E. Schaller

Cartelique

When the Korean caucus came up with the proposal that the United Methodist Church adopt a goal of 20 million members by 1992, that action focused attention on the fact that this denomination gradually has been going out of the local church business.

During the past quarter century we have experienced a net loss of nearly two million members. At least 5,000 local churches have closed or disappeared via mergers, and Sunday church school attendance has plummeted.

Largely overlooked in this discussion have been two other highly significant statistical facts of life. When asked their denominational affiliation, 16 percent of all Americans born before 1925 reply "Methodist," but only 7.7 percent of those born in the 1958-65 era make that claim.

When people ask, "Why are we shrinking in numbers when the Baptists are growing so rapidly?" part of the answer is the Baptists are reaching the baby boom generation. Nearly one-half of all Methodists were born before 1936 compared to only slightly over a third of all Baptists.

Changing the congregational culture may be necessary to attract the baby boomer generation.

We are not reaching that generation of younger adults born after 1950! We are growing older, and that is the primary reason we are growing smaller. In 1952 the former Methodist Church reported slightly over 9 million members and lost 81,000 by death. In 1983 the United Methodist Church reported 9.3 million members and lost 120,000 by death, despite the remarkable increase in the life expectancy of older Americans since 1960.

Where are they?

Some may dismiss this fact by saying, "But younger people today simply don't go to church." To some extent that statement is true, especially with the generation born in the 1940s and 1950s. The typical 59- or 65-year-old adult of today is 50 percent more likely to be in church on Sunday morning than is the typical 30-year-old.

Church attendance, however, must be measured in the number of people, as well as in percentages. Because of their huge numbers (4.2 million babies were born in 1960, compared to 2.6 million born in 1930), the actual number of 30-year-olds in church on the typical Sunday actually exceeds the number of 55-year-olds.

My observations suggest that the adults born in the late 50s and early 60s show up in disproportionately large numbers in congregations which display at least a dozen of these characteristics.

1. Average attendance of more than 350 at Sunday worship. It is not uncommon for the worship attendance to exceed the reported membership figure.
2. Organization or location at present site since 1960.
3. Either no denominational affiliation or very light identification.
4. Music made a central and exciting component of worship.
5. A long pastorate with the present senior minister, under whom at least 90 percent of members joined.
6. A highly structured and extensive teaching ministry.
7. Bible study emphasis on what the Scriptures say to my concerns, not on biblical history or origins.
8. Minor role for laity in administration and policy-making with senior minister and/or staff running the church.
9. Laity involved in ministry and offered training opportunities.
10. Great expectations for laity to be present in worship, engaged in a study of the Scriptures, tithing, praying for one another and making church the center of their lives.
11. Tendency to be theologically conservative. If located at the liberal end, the congregation displays a remarkable emphasis on the redemptive power of the gospel and/or on responding to the hurts people bring to the church.
12. A strong affirmation of the family.
13. Inclusion of the "Jesus People," who surfaced in the late sixties. Several of these congregations increased their attendance five to ten times in the space of a couple of years with the arrival of the Jesus People in the 1967-72 era.
14. Greater emphasis on the Holy Spirit than on God the Creator.
15. A senior minister more conservative theologically than most members.
16. A majority of program staff accepting Jesus Christ in or through that congregation and training for their present position there. They have not experienced the culture, values, traditions and teachings of a different congregaion or a theological seminary.
17. A package of mutually reinforcing ministries for young parents: (a) Corporate worship, (b) a weekday preschool program for young children, (c) Christian education classes for all ages, (d) a Mothers' Club for new mothers, (e) parenting classes, (f) sports activities, (g) marriage enrichment events, (h) divorce recovery workshops, (i) prayer circles, (j) baby-sitting at every program at which parents of young children might be present, (k) music encounter experiences for 3, 4 and 5-year-old children, (l) aerobic dance classes, (m) a variety of vocal choirs, (n) several instrumental groups, (o) special classes for new stepparents, (p) Mothers' Day Out once or twice a week, (q) weekly Bible study groups in addition to Sunday school, (r) after-school programs for both children and youth, (s) classes for developmentally disabled children, (t) classes for couples in their second marriage and (u) Bible study classes for newlyweds.
18. A paid program staff, larger than those in United Methodist, Lutheran or Presbyterian congregations of the same size in that community.
19. Ample amount of convenient off-street parking.
20. Allocation of 20 to 30 percent of annual expenditures to missions and another 3 to 5 percent to advertising, often with a heavy emphasis on television and/or direct mail.

So what?

I offer this list not to suggest a set of guidelines we should emulate. The reason we are growing older and smaller as a denomination is that we offer a congregational culture substantially different from the congregational culture that characterizes those churches which today are attracting large numbers of the generation born in the 1956-65 era.

The culture of these congregations resembles that of Methodism of 1886, not of 1986. It is unlikely the contemporary congregational culture will be changed by boycotting tomato soup. It probably will not be transformed by decisions to scapegoat pastors or to limit the number of members any one congregation can remove by action of the charge conference.

Reversing the numerical decline, and more importantly, reaching a new generation of younger adults, will require systematic changes in the denomination's value system and culture. These must include a strong affirmation of the role of larger churches (we have one-third fewer big churches than we had twenty years ago), a far greater emphasis on new church development (we started 176 new congregations in 1961, 77 in 1966, 10 in 1971 and 43 in 1980), rethinking the approach for staffing big churches and encouraging long pastorates. We should also place a stronger value on the study of the Scriptures and on intercessory prayer, change the priorities for allocating scarce resources, recognize the power of music to touch people's souls, radically change in the congregational organizational structure to place a higher priority on involving the laity in ministry rather than in administration, clergy leaders would encourage and empower pastors to accept the role of initiating leader rather than enabler responding to an agenda brought by others and replace the current high value on seniority with a greater recognition of gifts and talents. Perhaps most critical of all, denominational leadership should expect more of our people, both lay and ordained.

These changes, if they are made, will have an impact not only on the third century of the 202-year-old denomination, but also on the fourth, fifth, sixth and subsequent centuries. ♦

Lyle E. Schaller is a United Methodist minister appointed to serve as the parish consultant for Yokefellow Institute, Richmond, Indiana.

APPENDIX 3

GCC Membership Information

GRANGER COMMUNITY CHURCH UNITED METHODIST
Guidelines for Ministry Team Membership

Those who desire to become Members of the Granger Community Church are committed to the ministry of Christ through the local body of GCC. As disciples of Christ, they demonstrate the characteristics which mark those who have taken the step of commitment to the GCC Ministry Team.

Becoming a Member of the Ministry Team is taking a step to serve others for the Lord Jesus Christ. It is dedication to working as a team to accomplish the Biblical goals of the Lord's Church. It is voluntary commitment to the support, structure and accountability of the Granger Community Church.

Just as the eternal commitment to serve Jesus Christ and His Church must be renewed daily, the ongoing commitment and resolve to be on GCC's Ministry Team must be renewed, in writing, annually.

These characteristics mark the character of the Members of GCC"s Ministry Team:

1. A PRAYERFUL DISCIPLE OF JESUS CHRIST.

(When they have confessed their faith in Christ and have made known their desire to assume the obligations and become faithful members... the pastor shall bring them before the congregation, administer the vows, receive them into the fellowship of the Church, and duly enroll them as full members. Paragraph 216)

(A member of the United Methodist Church is to be a servant of Christ on mission in the local and world wide community. Paragraph 214)

(From Wesley's original pamphlet, 'THE NATURE, DESIGN AND GENERAL RULES OF THE UNITED SOCIETIES', 1743,...Wesley insisted that evangelical faith should manifest itself in evangelical living, and he spelled this out in his three-part formula in the "RULES". There it is thrice-repeated that, "It is expected of all who continue therein that they shall continue to evidence their desire of salvation" by:

1. Doing no harm, avoiding evil, especially that which is most generally practiced...
2. Doing good of every possible sort and, as far as possible to all men.
3. By attending upon all the ordinances of God. Paragraph 67 "Historical Background")

(Youth who are full members of the church have all rights and responsibilities of church membership except voting on matters prohibited by state law. Paragraph 264.2)

2. HAS DEMONSTRATED AN ACTIVE, ONGOING COMMITMENT TO GCC'S WORSHIP SERVICES.

(Faithful discipleship includes the obligation to participate in the corporate life of the congregation with fellow members of the Body of Christ. Paragraph 213)

(A local church is a community of true believers under the Lordship of Christ. It is the redemptive fellowship in which the Word of God is preached by persons divinely called, and the Sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the Church exists for the maintenance of worship, the edification of believers, and the redemption of the world. Paragraph 201)

(We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the Church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth. We believe the order of public worship need not be the same in all places but may be modified by the Church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and Discipline of the Church. Paragraph 67. Foundation Documents. Article XIII - Public Worship)

3. HAS RECEIVED WATER BAPTISM.

(When they shall have confessed their faith in Christ...and after the Sacrament of Baptism has been administered to those who have not been previously baptized...Paragraph 216)

4. HAS WRITTEN A PERSONAL TESTIMONY OF COMMITMENT TO JESUS CHRIST.

(When they shall have confessed their faith in Christ and have made known their desire to live their daily lives as disciples of Jesus Christ...the pastor shall...receive them into the fellowship of the Church. Paragraph 216)

5. PARTICIPATES IN A SMALL GROUP OR TASK TEAM AND ENCOURAGES OTHERS TO CONNECT TO THE ENCOURAGEMENT AND SUPPORT OF MINISTRY IN THE CHURCH THROUGH SMALL GROUP PARTICIPATION.

(The pastor in cooperation with the Administrative Council or the Council on Ministries may arrange the membership in groups - with a leader for each group...Paragraph 229)
(Participation in disciplined groups is an expected part of personal mission involvement. Paragraph 214)

(A structure for Classes, Class Leaders, and Class Meeting may be organized within the local congregation with the following responsibilities and programs: 1. Classes may be organized by the Council on Ministries or Administrative Council for the purpose of Christian witness and accountable discipleship in the community. 2. Classes may be formed as regional groups, cluster of families, interest groups, age level groups, or as designated by the council. 3. Where classes are formed, class leaders shall be appointed by the Charge Conference to lead and coordinate the classes under the direct supervision of the pastor. 4. Classes may be convened regularly as class meeting for the purpose of: Bible study and prayer; spiritual nurture in homes; care and support of members; evangelistic outreach; involvement of new members; accountable discipleship in the community. 5. Classes also may function without being regularly convened, as pastoral subgrouping groupings of the congregation whereby members receive guidance from class leaders in the basics of Christian discipleship. 6. Where class leaders are appointed, they shall meet regularly with the pastor and the lay leader of the congregation. 7. Class leaders may be members of the Council on Ministries or Administrative Council. Paragraph 269)

6. COMMITTED TO DISCOVER, CLARIFY, CHANNEL AND USE TALENTS, ABILITIES AND SPIRITUAL GIFTS IN EFFECTIVE MINISTRY AND SERVICE FOR CHRIST. HAS A MINISTRY.

(Faithful membership in the local church is essential for personal growth and for developing an increasing sensitivity to the will and grace of God. As members involve themselves in private and public prayer, worship, the Sacraments, study, Christian action, systematic giving, and holy discipline, they grow in their appreciation of Christ, understanding of God at work in history and the natural order, and an understanding of themselves. Paragraph 212)

7. HOLDS THE CONVICTION THAT THE TITHE (10% OF INCOME) IS THE MINIMUM BIBLICAL STANDARD OF GIVING FOR DISCIPLES OF JESUS CHRIST. HONORS GOD WITH TITHE.

(They covenant together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the church:...(2.) To receive a profess the Christian faith as contained in the Scriptures of the Old and New Testaments,... Paragraph 211)

(...interpret and encourage stewardship consistent with the historic standards of The United Methodist Church. The chairperson shall encourage both individual and corporate stewardship, informing them that tithing is the minimum goal of giving in The United Methodist Church. Paragraph 262.10a)

8. HAS FAITHFULLY PARTICIPATED IN THE REQUIRED "MINISTRY TEAM TRAINING CLASS" AND KNOWS GCC'S BASIC GOALS AND PHILOSOPHY OF MINISTRY.

(All persons seeking to be saved from their sins and sincerely desiring to be Christian in faith and practice are proper candidates for full membership in the United Methodist Church. When such persons offer themselves for membership, it shall be the duty of the pastor, or of proper persons appointed by the pastor, to instruct them in the meaning of the Christian faith and history, organization, and teaching of the United Methodist Church, using materials approved by the United Methodist Church to explain to them the baptismal and membership vows, and to lead them to commit themselves to Jesus Christ as Lord and Savior. Paragraph 216.)

9. ANNUALLY SIGNS THE GCC MINISTRY TEAM *"CERTIFICATE OF COMMITMENT IN MEMBERSHIP"* AND ABIDES BY THE MEMBERSHIP PRIVILEGES AND RESPONSIBILITIES.

(...primary responsibility and initiative rests with each individual member faithfully to perform the vows of membership which have been solemnly assumed...Paragraph 230.)

(The local church shall endeavor to enlist each member in activities for spiritual growth and in participation in the services and ministries of the Church and its organizations. Paragraph 228.

10. GRACIOUSLY ENCOURAGES AND SUPPORTS OTHERS AS THEY TAKE THEIR "NEXT STEP" FOR JESUS CHRIST.

(A member is bound in sacred covenant to shoulder the burdens, share the risks, and celebrate the joys of fellow members. A Christian is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation. Paragraph 213.)

(We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good. Paragraph 68. Foundation Documents. Article VII - Sin and Free Will.)

(All paragraph quotes are from The Book of Discipline, 1992, of the United Methodist Church.)

Granger Community Church United Methodist

1996 Certificate of Commitment in Membership

1. *I am a prayerful Disciple of the Lord Jesus Christ.*
2. *I have demonstrated my active, ongoing commitment to GCC's worship services.*
3. *I have received water baptism.*
4. *I have written my testimony, a summary of how I came to know Christ as my Savior, and presented it to the leadership of GCC as a statement of my faith and commitment.*
5. *I participate in a Small Group or Task Team and encourage others to connect to the encouragement and support of ministry in the church through Small Group participation.*
6. *I am committed to discover, clarify, channel and use my talents, abilities and Spiritual Gifts in effective ministry and service for Christ. I have a ministry.*
7. *I hold the conviction that the tithe (10% of my income) is the minimum Biblical standard of giving for disciples of Jesus Christ. I honor God with my tithe.*
8. *I have faithfully participated in the required "Ministry Team Training Class" and know GCC's Goals and Philosophy of Ministry.*
9. *In order to abide by the GCC Ministry Team Membership's privileges and responsibilities, I will renew my commitment and annually sign the "Certificate of Commitment in Membership".*
10. *I will graciously encourage and support others as they take their "next step" for Jesus Christ.*

I affirm my commitment to Jesus Christ, and I promise to nurture my relationship with God through consistent prayer, worship, fellowship and Bible study.

I commit myself to the objectives of this church and pledge my cooperation to the elders and to those God has called into positions of leadership.

I commit my time, talents and treasures to God to be used for His glory in the building up of this church.

Signed: _____ Date: _____

Print Name: _____

(After signing, please return immediately to the GCC office or to one of the GCC staff.)

rev. 12/95

APPENDIX 4

GCC Staff Development

Staff Ethos Statement

Members of the GCC staff (permanent full time and permanent part time) are expected to exhibit a Christ-centered, servant attitude in the execution of their responsibilities. This is best demonstrated by their full participation on the GCC Ministry Team. This requires the following "threshold" commitment:

1. I am a prayerful Disciple of the Lord Jesus Christ.

2. I have demonstrated my active, ongoing commitment to GCC's worship services.

3. I have received water baptism.

4. I have given my testimony, a summary of how I came to know Christ as my Savior, and presented it to the leadership of GCC as a statement of my faith and commitment.

5. I am committed to consistent, active participation in at least one of the following leadership approved Small Group Ministries of GCC:
   a. Quarterly Groups.
   b. Ministry/Task Groups.
   c. Long term Discipleship/Bible Study Groups.

6. I am committed to discover, clarify, channel and use my talents, abilities and spiritual gifts in effective ministry and service for Christ.

7. I hold the conviction that the tithe (10% of my income) is the minimum Biblical standard of giving for disciples of Jesus Christ. I am committed to honoring God with my tithe.

8. I have faithfully participated in the required "Ministry Team Training Classes" and know GCC's Goals and Philosophy of Ministry.

9. In order to abide in the GCC Ministry Team Membership's privileges and responsibilities I will renew my commitment and annually sign the "Certificate of Commitment in Membership".

10. I will graciously encourage and support others as they take their "next step" for Jesus Christ.

As a members of the Ministry Team, staff members must affirm their commitment to Jesus Christ, and promise to nurture their relationship with God through consistent prayer, worship, fellowship and Bible study. They commit themselves to the objectives of this church and pledge their cooperation to the elders and to those God has called into positions of leadership. Further, they commit their time, talents, and treasures to God to be used for His glory in the building up of this church.

GCC acknowledges the unique pressures of public ministry on staff families and the need for family members to experience unity within the larger community of faith at GCC. To this end, staff spouses are expected to support their partner by their full participation on the GCC Ministry Team.

(2/28/94)

Senior Pastor

1. Provide vision to the congregation, the ministry team, and the staff: (Purple/Gray Zone)

   a: Receive God's vision for the GCC ministry through intentional prayer, Scripture study, and other spiritual disciplines.
   b. Articulate the vision to motivate and direct the staff and ministries of GCC.
   c. Continually encourage and challenge the Ministry Team and staff to develop goals and strategies compatible with GCC's vision and values.

2. Serve as the primary communicator at GCC 's "all church" celebration/worship services: (Northern hemisphere)

   a. Determine the topics/themes.
   b. Deliver the majority of the messages/lessons.
   c. Approve all other individuals delivering messages/lessons.

3. Accept responsibility for the staff and ministries of GCC: (Purple Zone)

   a. Accept full authority and responsibility for conducting the ministries of GCC and delegate this authority and responsibility as needed to members of the Ministry Team and staff.
   b. Maintain control and supervisory relationship over those conducting ministry.
   c. Coordinate a process of performance evaluations for both staff and ministry programs.
   d. Develop the budget and oversee expenditures for all programs and ministries.

4. Identify, motivate and train key lay leadership: (Southern hemisphere)

   a. Communicate leadership development strategies to the congregation, Ministry Team and staff.
   b. Encourage key individuals to attend appropriate conferences, workshops and retreats.
   c. Nominate and mentor key individuals into leadership positions.

5. Accept primary responsibility for fund raising: (Purple Zone)

   a. Cast the vision through preaching and teaching.
   b. Identify, select and motivate campaign leadership.
   c. Monitor campaign efforts and adjust strategies accordingly.

(2/28/94)

Executive Pastor

1. Coordinate discipleship ministries:

   a. Identify, encourage and train lay leadership. (Green Zone)
   b. Encourage the development and monitor the activities of a variety of small groups including Bible studies, Newcomer groups, prayer groups, quarterly discussion groups, etc. (Green Zone)
   c. Implement Newcomer and Ministry Team orientation programs.(Yellow Zone)
   d. Promote participation in small groups and discipleship ministries.(Yellow Zone)

2. Coordinate program ministries:

   a. Identify, encourage and train lay leadership (Green Zone)
   b. Define strategies, identify resources and oversee the budgets for formal GCC program ministries which presently include: Nurseries, TNT's, Kingdom Kids, 4th and 5th grade ministries, Beacon Tapes, Book Of The Month Club. (Purple Zone)
   c. Encourage the development and monitor the activities of other program ministries informally related to GCC. (Purple Zone)

3. Serve as the GCC business manager: (Purple Zone)

   a. Oversee the development of the GCC annual budget and monitor expenditures under the supervision of the Finance Committee.
   b. Manage all church facilities and equipment under the supervision of the Trustees.
   c. Coordinate any capital improvements under the supervision of the Trustees.
   d. Accept responsibility for all legal documents (deeds, wills, trust documents, contracts, lease agreements, etc.) and the maintenance of a safe deposit box under the supervision of the Trustees.

4. Assist the Senior Pastor in attending to organizational and program concerns of the congregation: (Purple Zone)

   a. Serve as a GCC liaison to the North Indiana Conference.
   b. Coordinate documentation and correspondence to and from the North Indiana Conference.
   c. Serve as a resource to various church committees including: Administrative Council, Finance, Personnel, Trustees, Building, etc.

5. Provide ministry and pastoral support to members of the congregation and the Granger community:

   a. Assist the Senior Pastor in preaching and teaching responsibilities. (Red Zone)
   b. Officiate at weddings and funerals. (Red Zone)
   c. Provide crisis counseling and intervention as needed.(Blue Zone)

6. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

7. Report directly to the Senior Pastor. (Purple Zone)

(2/28/94)

Pastor of Performing Arts

1. Coordinate music: (Red Zone)

   a. Select and coordinate music for all GCC adult services and functions.
   b. Build, oversee, and nurture teams for vocal and band, special music, song leading, audio, and lighting.
   c. Direct rehearsals and coordinate vocal and band production, including choreography/staging of all music numbers.
   d. Write, transcribe, arrange, and produce music for services and special programs.
   e. Purchase, catalog, and coordinate tapes, CD's, sound effects, and accompaniment tracs.
   f. Contribute to GCC services by accompanying, singing, song leading, etc. as required.
   g. Contribute to the small group ministry by equipping leaders for shepherding and discipling in small groups (including vocalists/instrumentalists.)

2. Coordinate the multi-media: (Red Zone)

   a. Select media personnel, facilitate programming of media shows, and schedule people and equipment.
   b. Create and produce slides and coordinate photography.
   c. Maintain licenses for legal use of slides (copyright coordination.)

3. Coordinate the drama and fine arts productions: (Red Zone)

   a. Identify, train, equip and delegate responsibility to team leaders.
   b. Contribute to small group ministry by equipping leaders for shepherding and discipling in small groups (including participants on drama and fine arts teams.)
   c. Maintain licenses for legal use of scripts (copyright coordination.)

4. Serve as program director: (Red Zone)

   a. Assist the Senior Pastor with vision, brainstorming, and producing creative ideas for use in services and programs.
   b. Contribute to the development of services and special events utilizing the arts (music, media, and drama).
   c. Coordinate all elements contributing the service and special events including the music, media, drama, message, and audio/visual.
   d. Coordinate flow of services as they happen, including transitions, introductions, and cues.
   e. Coordinate special service, including but not limited to Thanksgiving, Christmas, Easter, and Concert series.
   f. Serve as an ex officio member of the Administrative Council. (Purple Zone)

5. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

6. Assist the ordained clergy in providing pastoral care to the congregation. (Blue Zone)

7. Report directly to the Senior Pastor. (Purple Zone) (2/28/94)

Youth Pastor

1. Assume responsibility for all middle school ministries and the middle school community:

   a. Equip, recruit, train, and lead adults to assist in reaching 6-8 graders for Christ. (Green Zone)
   b. Develop and promote vital small group experiences. (Green Zone)
   c. Plan, schedule and coordinate activities, retreats, trips, etc. (Yellow Zone)
   d. Develop a feeder system for 5th graders. (Yellow Zone)

2. Assume responsibility for all high school ministries and the high school community:

   a. Equip, recruit, train, and lead adults to assist in reaching high school youth for Christ. (Green Zone)
   b. Develop and promote vital small group experiences. (Green Zone)
   c. Plan, schedule and coordinate activities, retreats, trips, etc. (Yellow Zone)

3. Articulate God's vision for GCC's ministry to youth as a component of the overall ministry of the church: (Purple Zone)

   a. Lead strategic programs to implement the vision of ministry to youth (6th grade through high school) that is integrated into the overall ministry of GCC.
   b. Encourage youth involvement in the life of the GCC congregation by their participation in Sunday services, Community Plus, other activities and through their financial support.
   c. Develop the budget and monitor expenditures of all youth-related activities.
   d. Serve as an ex officio member of the Administrative Council.

4. Communicate the overall vision, goals and direction of the youth ministries to parents. (Purple Zone)

5. Partner with parents to help them realize God's dream for their child with the goal to produce youth who are authentic disciples of Christ reaching others for Christ with the purpose of evangelism and discipleship. (Purple Zone)

6. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

7. Assist the ordained clergy in providing pastoral care to the congregation. (Blue Zone)

8. Report directly to the Senior Pastor. (Purple Zone)

(2/28/94)

Office Manager

1. Provide leadership responsible to maintain an orderly, efficient work facility that is attractive and comfortable for staff and visitors, and conducive for smooth flow of information. (Red Zone)

   a. Assist program staff in development, coordination, and implementation of various projects and tasks.
   b. Train and supervise all clerical and support staff.
   c. Recruit, schedule, and train volunteers to assist with projects and tasks.
   d. Delegate and supervise the work of volunteers.
   e. Oversee the aesthetic considerations of the interior of the office, including decorations, furniture, maintenance, cleaning, and atmosphere.
   f. Responsible for procurement, maintenance, and assignment of all office equipment including computers, telephone systems, faxes, copiers, etc.
   g. Oversee the maintenance of all church files, records, and reports.
   h. Purchase and keep stock of office supplies.
   i. Responsible for office petty cash.
   j. Establish and maintain office procedures.
   k. Coordinate events, conferences, and activities for Granger Community Church.
   l. Schedule use of the office facility and equipment.
   m. Perform any other duties assigned by the Senior Pastor.

2. Supervise the development, implementation, and maintenance of an efficient management information system. (Red Zone)

3. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

4. Assist the ordained clergy in providing pastoral care to the congregation. (Blue Zone)

5. Report directly to the Senior Pastor. (Purple Zone)

(2/28/94)

Secretary-Receptionist

1. Serve as office receptionist: (Red Zone)

   a. Answer and direct telephone calls and take telephone messages.
   b. Provide basic information about the programs, activities and services of GCC.
   c. Maintain the refreshment center including the coffee maker, microwave, water cooler and refrigerator by ordering supplies, making coffee as needed, and cleaning up daily.
   d. Maintain the reception area, hallways and conference rooms.
   e. Operate the office stereo with suitable music to create an atmosphere suitable for confidential conversations and meetings.

2. Provide clerical support: (Red Zone)

   a. Type correspondence and documents and manage various computer files and lists for the Program Staff.
   b. Type correspondence and documents and manage various computer files and lists for church activities, events, and communities.
   c. Separate bulletins and compile lists of sign-ups, comments, newcomers, etc. and distribute to appropriate people.
   d. Respond to newcomer stubs with literature.
   e. Coordinate volunteers and ministry heads and their information, by calling and/or mailing postcards.
   f. Type name tags for Sunday Ministry Tasks.
   g. Maintain the copiers, printers, and postage meter.
   h. Assist with all aspects of mailings.
   i. Distribute incoming mail.
   j. Maintain master constituent files, including adding newcomers, deleting and updating existing records.
   k. Update and maintain audio tape registry for all recorded services and events.
   l. Update and maintain video tape registry for all recorded services and events.
   m. Update and maintain wedding and baptismal records.
   n. Update and maintain Young Explorer, C.I.A., and Lifeline mailing lists.
   o. Maintain file of all publications including bulletins, newsletters, flyers, etc.
   p. Backup computers on a regular basis.
   q. Perform any other duties assigned by the Office Manager.

3. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

4. Report directly to the Office Manager. (Purple Zone)

(2/28/94)

Administrative Assistant to Senior Pastor

1. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

    a. Assist The Senior Pastor In Effectively Carrying Out Responsibilities.
    b.. Pray for the Senior Pastor and his family.

2. Perform administrative duties for the Senior Pastor: (Red Zone)

    a. Serve as a liaison between Senior Pastor and others by making telephone calls and communicating in writing; report to the Senior Pastor on status of assignments.
    b. Screen the Senior Pastor's incoming telephone calls and personal visits, and then communicate pertinent information.
    c. Organize and manage the Senior Pastor's schedule of meetings, speaking engagements, work flow and telephone calls.
    d. Open, review and reply to correspondence on behalf of the Senior Pastor or have prepared a draft reply to be approved by the Senior Pastor. Correspondence marked "Personal" or "Confidential" is to be given unopened to the Senior Pastor.
    e. Prepare and direct special correspondence and projects from the Senior Pastor.
    f. Organize the Senior Pastor's travel schedule and transportation arrangements.
    g. Maintain Senior Pastor's office; supervise use of the office by others when Senior Pastor is out of the office.
    h. Maintain a posture of confidentiality.
    i. Perform any other duties assigned by the Senior Pastor

3. Serve as the official secretary and ex officio member of the Administrative Council. (Purple Zone)

4. Assist in providing pastoral care to the congregation. (Blue Zone)

5. Report directly to the Senior Pastor. (Purple Zone)

(2/28/94)

Desk Top Publisher

1. Coordinate the layout, design, and production of various publications. (Red Zone)

   a. Layout, design, and production of bulletins, programs, brochures, and flyers for all GCC services and events.
   b. Assist in layout, design, and production of newsletters. calendars and other pieces for program staff and other GCC communities.
   c. Work with outside printers for completion of projects.
   d. Assist project coordinators with type style, paper and color selections on projects.
   e. Secure adequate proofreading of all projects.
   f. Maintain organized computer and hard copy files of completed and in process projects.
   g. Work with program staff to design all pieces with creativity, appeal, and a spirit of excellence.
   h. Perform any other duties assigned by the Office Manager.

2. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

3. Report directly to the Office Manager. (Purple Zone)

(2/28/94)

Accounting Clerk

1. Maintain all records of personal contributions: (Purple Zone)

   a. Enter contributions into computer data base.
   b. Generate quarterly and year-end statements of contributions.
   c. Report variations in giving patterns to Senior Pastor.
   d. Back-up computer records.

2. Record deposits made by the counting team. (Purple Zone)

3. Process all authorized bills, invoices and requests for payment: (Purple Zone)

   a. Enter all requests for payment into the computer.
   b. Generate checks for signature.
   c. Maintain files of all paid requests for payment.
   d. Back-up computer records.

4. Generate reports as requested. (Purple Zone)

5. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global)

6. Report directly to the Executive Pastor. (Purple Zone)

(2/28/94)

Resource Development Pastor

1. Coordinate the Building Campaign: (Purple Zone)

   a. Assist the Senior Pastor to identify, select and motivate campaign leadership.
   b. Define strategies, identify resources, coordinate leadership and oversee budget for the Building Campaign.
   c. Develop and monitor the campaign organization (i.e. mailing lists, publications, events and activities, giving records, volunteers and calendar).
   d. Provide regular reports on all building campaign activities and giving.
   e. Serve as a resource to various church committees including: Administrative Council, Finance, Trustees, etc.

2. Monitor all Building Fund giving: (Purple Zone)

   a. Be knowledgeable of all donor records, giving trends and patterns.
   b. Provide regular reports on congregational giving patterns.
   c. Advise the Senior Pastor on variations in individual giving patterns.
   d. Supervise all Building Fund donor records and reporting, including Building Fund Quarterly Statements, Year-End Statements, etc.

3. Coordinate GCC Small Groups: (Green Zone)

   a. Provide Small Group resources, training and support for Small Group leadership.
   b. Develop and facilitate the network which links Staff, Coaches and Small Group Leaders together.
   c. Monitor the "health" of the Small Group network by collecting and compiling reports on Small Group Activity.
   d. Develop and oversee a "primary care' data bank on Small Group members for use in providing care in the GCC congregation.
   e. Coordinate program planning with GCC master calendar.

4. Assist the Senior Pastor in the implementation of the vision and goals for the ministry of GCC. (Global).

5. Assist the ordained clergy in providing pastoral care to the congregation. (Blue Zone)

6. Report directly to the Senior Pastor. (Purple Zone)

(7/22/94)

"SYSTEMS" THINKING IN SPIRITUAL DISCIPLINES

PROGRESSION ...from putting out fires...to...putting out even larger fires ... to ... preventing fires ...to..."built-in" detection /quenching.

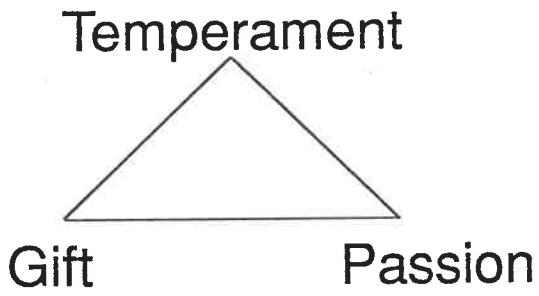
FIRE FIGHTER	FOCUS: PUTTING OUT FIRES *PAIL *SAND *ALARM *VOLUNTEERS AND PROFESSIONALS	FOCUS: PUTTING OUT BIGGER FIRES. *WIRE FROM YOUR FIRE STATION TO ANOHTER..."CALL FOR HELP" *("3 ALARM!")	FOCUS: FIRE PRE-VENTION *PREDICT *FIRE INSPECTOR: CLEAN UP!	FOCUS: FIRE SUPPRESSION AND QUENCHING *FIRE SPRINKLERS AND SYSTEMS... *CODE WORK.
DISCIPLINES OF ABSTINENCE	Immediate response to the immediate trial. *Crisis *Urgent	Call in help from wherever you can get it when the trials are too big and the ur-gency is too great. *A.A. *Over-eaters Anon.	Accountability Group *Close Chrsitian support and friendship. *"Sisters" *"Brothers"	Spiritual Disciplines of Abstinence. *Solitude *Silence *Fasting *Frugality *Chastity *Secrecy *Sacrifice
DISCIPLINES OF ENGAGEMENT	Immediate response to the immediate trial. *Crisis *Urgent	Call in help from wherever you can get it when the trials are too big and the urgency is too great. *Tithing *Jogging	Accountability Group *Close Chrsitian support and friendship. *"Sisters" *"Brothers"	Spiritual Disciplines of Engagement. *Study *Prayer *Worship *Celebration *Service *Fellowship *Confession

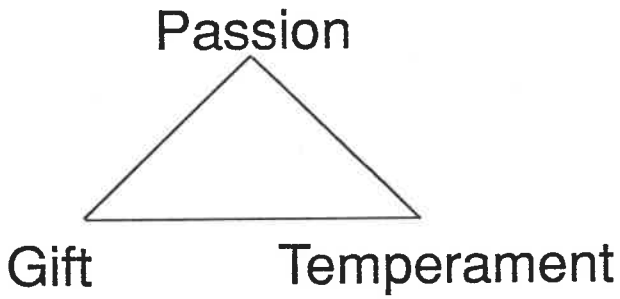
TABLE 1

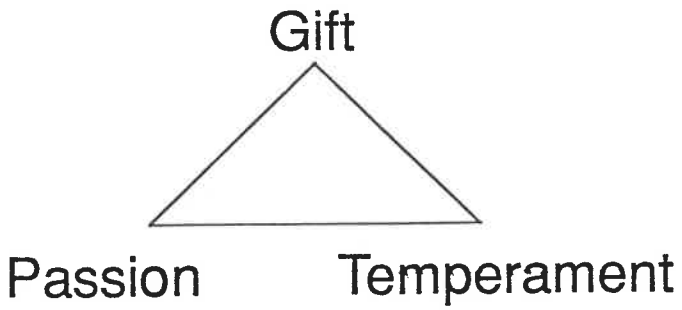
Summarizing

Gift, Passion & Temperament Characteristics

As you begin to focus, you need to determine which one of three models is most characteristic of your orientation for serving in the body of Jesus Christ.







OTHER FACTORS WORTH CONSIDERING:

1. Acquired Skills: *Do you have abilities in which your feel confident and competent?*

2. Spiritual Maturity: *It is helpful to consider your level of spiritual maturity in relation to the specific position being considered. Do you have the minimum maturity required?*

3. Schedule: *Your availability is an important factor. There must be an honest evaluation of the time required to serve in the position. Are you willing and able to make the necessary commitments in your schedule to serve in the position(s) being considered?*

4. Authenticity: *Is there integrity in your personal relationship with Jesus Christ? Do you have a humble, teachable spirit?*

TABLE 3

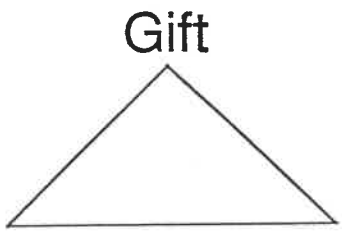
STRONG GIFT ORIENTATION

The three greatest determining factors which facilitate a person's fruitfulness and fulfillment in ministry are their *spiritual gift, passion, and temperament.* All three must be in harmony; yet the specific direction of their service may be indicated by the most dominant one of these three qualities.

ILLUSTRATION:

Spiritual Gift = Encouragement
Passion = Lost People
Temperament = Feeler / Sanguine

#1. Mentally place your **"GIFT"** at the top of the triangle:



Passion Temperament

#2. Seek out ministries where you can use that GIFT of Encouragement within the area of your PASSION for lost people. Identify some possible ministries.

ILLUSTRATION:

Passion = LOST PEOPLE

Kingdom Kids
Greeter
Life Line
Small Groups

#3. The specific position within a ministry ought to allow the use of your GIFT of Encouragement in a way that is consistent with your TEMPERAMENT (Personality).

ILLUSTRATION:

MINISTRY	POSITION
1. Kingdom Kids	a.) Puppet Ministry b.) Teacher's Aid c.) Drama d.) Music Ministry
2. Greeter	a.) Sunday 9:00 a.m. Service b.) Sunday 10:15 a.m. Service
3. Life Line	a.) Sr. High Lifeguard b.) Jr. High Lifeguard c.) Sr. High Sunday School d.) Jr. High Sunday School e.) Summer Camp Staff
4. Small Groups	a.) Discussion Leader b.) Small Group Host

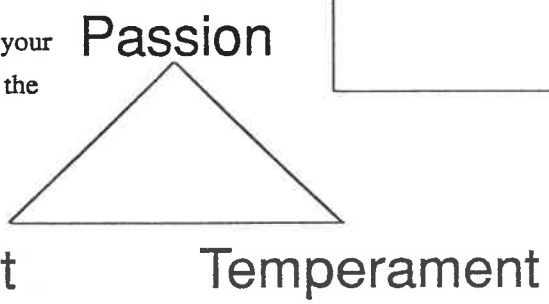
STRONG PASSION ORIENTATION

The three greatest determining factors which facilitate a person's fruitfulness and fulfillment in ministry are their *spiritual gift, passion, and temperament.* All three must be in harmony; yet the specific direction of their service may be indicated by the most dominant one of these three qualities.

ILLUSTRATION: For some people the most dominant gift, passion, or temperament factor will be their Passion.

Spiritual Gift = Encouragement
Passion = Lost People
Temperament = Feeler / Sanguine

#1. This time, mentally place your "PASSION" at the top of the triangle:



#2. Next, seek out ministries where you find that your passion is needed. Do you have an affinity with youth, children, married couples, etc...?

ILLUSTRATION:

Passion felt for these areas:
Life Line
Dinner 6
Small Groups
Kingdom Kids

#3. The final step is to identify positions with those ministries that reflect your Spiritual Gift(s) and temperament. But you lead with your Passion factor (to reach lost people for Christ).

ILLUSTRATION:

MINISTRY	POSITION
1. Kingdom Kids	a.) Teacher b.) Drama Team c.) Puppet Team d.) Music Team
2. Dinner 6	a.) Host a Dinner 6 Group
3. Life Line	a.) Lifeguard b.) Sunday School Teacher c.) Summer Camp Staff
4. Small Groups	a.) Small Group Host

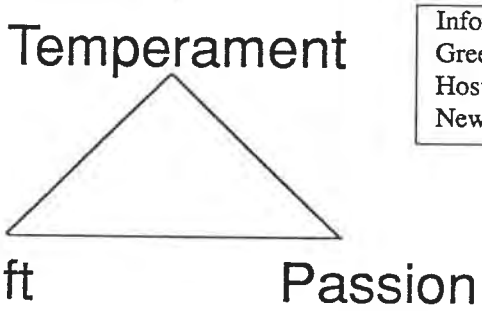
STRONG TEMPERAMENT ORIENTATION

The three greatest determining factors which facilitate a person's fruitfulness and fulfillment in ministry are their *spiritual gift, passion, and temperament.* All three must be in harmony; yet the specific direction of their service may be indicated by the most dominant one of these three qualities.

ILLUSTRATION: When the *Temperament* dominates a person's gift(s) and passion, seek out specific types of positions where you can maintain authentic relationships.

> Spiritual Gift = Encouragement
> Passion = Lost People
> Temperament = Feeler / Sanguine

#1. Start by mentally putting your temperament at the top of the triangle:



#2. Next, identify places where a person with a strong termperament like this is needed to fulfill the goals of the ministry.

ILLUSTRATION:

Since a sanguine is a very "people intensive" person, this will lead to a ministry and position which requires a lot of people contact:

> Information Booth
> Greeter
> Host for Small Group
> Newcomer "Follow-up"

#3. The specific <u>position</u> must be consistent with your temperament, or you will not last in the use of your Encouragement Gift, even in an area of Passion. *All three qualities must be honored, with preference here going to Temperament.*

ILLUSTRATION:

MINISTRY	***POSITION***
1. Information Booth	a.) Staff the Information Booth b.) Involve "Newcomers" in the joys of setting up the Information Booth
2. Greeter	a.) Sunday 9:00 a.m. Service b.) Sunday 10:15 a.m. Service
3. NewComer "Follow-up"	a.) Call "1st Timers" at G.C.C. b.) Meet with others on the "Follow up" team to pray and work toward Newcomer Assimilation.
4. Small Groups	a.) Small Group Host

TABLE 6

Temperament Indicator

CHOLERIC

Emphasis	**Shaping the environment by overcoming opposition to accomplish results.**
Biblical Models	**Saul, Peter, Paul**
They Desire	**Authority, challenges, prestige, freedom, difficult assignments, variety, logical approaches, opportunity for advancement.**
Characteristics	**Results oriented** **Quesitons the status quo** **Pragmatic, Utilitarian** **Very independent** **Problem solver** **Critical thinker** **Determined, Persistent** **Organized, Logical** **Endless ideas** **Opinionated, Decisive** **Manages trouble** **Confident, Stable**
Areas of Possible Concern	**Not sympathetic** **Emotionally immature** **Difficulty in trusting God and others** **Outbursts of anger** **Will not hesitate to break the rules to succeed** **Difficulty in apologizing or in showing approval**

From the Encyclopedia of Serendipity

TABLE 7

Temperament Indicator

SANGUINE

Emphasis	They shape the environment by bringing others into alliance to accomplish results
Biblical Models	John-Mark
They Desire	Social recognition, popularity, freedom of speech, opportunities to help and motivate people, freedom from control and details, acknowledgement of abilities.
Characteristics	Seeks people out Child-like spirit Innate optimism Tender and compassionate Articulate and verbal Cheerful and responsive Loves to please Makes a good first impression Genuine love for people Entertaining Motivates others Desires to help others
Areas of Possible Concern	Talks too much, seen as superficial / egotistical Too emotionally motivated; Not enough objectivity Poor time management and control Needs more initiative and follow-through Lots of acquaintances, few close friends

From the Encyclopedia of Serendipity

TABLE 8

Temperament Indicator

PHLEGMATIC

Emphasis	**They cooperate with others to carry out the task**
Biblical Models	**Abraham, Ruth**
They Desire	**Status quo, time to adjust, appreciation, work patterns, identification with the group, areas of specialization, limited territory**
Characteristics	**Likes daily routine** **Shows loyalty** **Capable and efficient** **Team player** **Good listener** **Accurate and neat** **Dislikes confrontation** **Internalizes pressure** **Dry sense of humor** **Predictable** **Natural peacemaker** **Kindhearted**
Areas of Possible Concern	**Tendency to be slow and lazy** **Stubborn, stingy** **Reluctant to get involved** **Uses witty ability to tease others that annoy them.** **Indecisive**

From the Encyclopedia of Serendipity

TABLE 9

Temperament Indicator

MELANCHOLY

Emphasis	They desire to work with existing circumstances to promote quality
Biblical Models	Moses, Solomon, John
They Desire	Security, no sudden changes, exact job descriptions, personal attention, controlled atmosphere, status quo.
Characteristics	Know their limitations Sensitive Does not waste words Creative, Genius prone Perfectionistic Loyal Exceptional analytical abilities Aesthetic Strong need to be loved Moody, Feelings dominate Enjoys the fine arts Faithful friend, but does not make friends easily
Areas of Possible Concern	Preoccupied with self analysis Easily offended or insulted Arrogant and judgmental Extended periods of moodiness Antagonistic Suspicious / pessimistic

From the Encyclopedia of Serendipity

TABLE 10

Temperament Indicator

Extrovert or Introvert

These terms correlate to the ways people get energy. Extroverts get their batteries re-charged when they are with people, Intro-verts have their energy sources renewed by spending time alone. While both may relate well and enjoy people, Introverts get drained from social interaction and Extroverts expe-rience loneliness when they are not around people.

To what degreee are you an Extrovert or Introvert?

Thinker / Feeler

This has to do with how we approach com-ing to a decision. Thinkers are more con-cerned with the objective facts, while Feelers prefer subjective understanding or experi-ence. Thinkers do have feelings and emo-tions, even if they are not visible or evident in their decision making process. And Feel-ers can think logically, even though it may not be verbalized.

To what detree are you a Thinker or Feeler?

TABLE 11

Temperament Indicator

ROUTINE OR VARIETY

Some people prefer the kinds of tasks that are Routine, while others prefer to do a variety of tasks. Routine people enjoy the comfort of knowing what is expected and performing appropriately. Variety people like the challenge of diversity.

To what degreee are you a Routine or Variety person?

APPENDIX 5

GCC Publicity

September 4, 1986

DEAR FRIENDS IN MINISTRY:

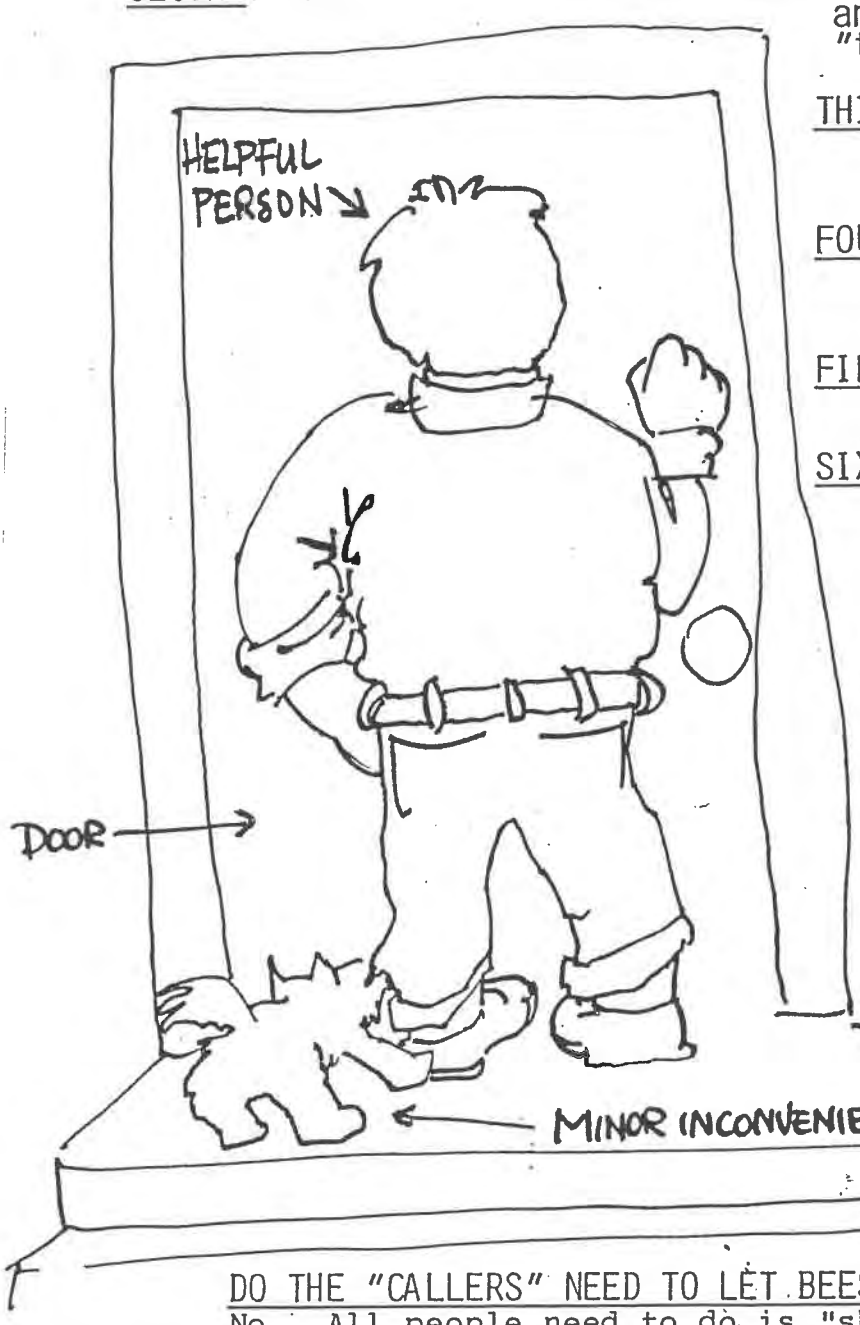
Do you have some lay people who would like to be helpful in the start of the new Granger area United Methodist Church?

Their help is needed on SEPTEMBER 20th. That is the Saturday we are distributing brochures "door-to-door".

What's the plan? Glad you asked.

FIRST: Meet at Beeson's house (see enclosed map) at 9:30 am. the 20th.

SECOND: Receive brief training, assignments of "territory to cover", and pray before going out in "teams" of two to "knock on doors".



THIRD: Knock on doors and distribute brochures all morning.

FOURTH: Eat lunch with all the teams for fun & fellowship. (COST IS $3.00 each!)

FIFTH: Make final contacts, door-to-door in the afternoon.

SIXTH: Meet at Beeson's to celebrate and dismiss. (They'll be home in time for supper.)

WHO CAN PARTICIPATE?
Any adults who wish to help and are willing to do the work for the Kingdom.

ARE CALLERS GOING TO BE ASKED TO TWIST PEOPLES' ARMS AND PRESSURE PEOPLE?
No way. They'll just be friendly, offer a brochure, be "positive" about the new church, and leave.

HOW SHOULD THEY DRESS?
Comfortable walking shoes, warm clothes, look "*sharp*".

CAN PASTORS HELP? Yes!

DO THE "CALLERS" NEED TO LET BEESONS KNOW THEY ARE COMING?
No. All people need to do is "show up" with willing hearts and $3.00 for their lunch. We need all we can get!

Thank you for your prayerful support. These are exciting days to be in the service of our Lord Jesus Christ.

Mark &

Granger Community Church News

GRANGER COMMUNITY CHURCH NEWS — PRODUCED IN BEESON'S KITCHEN 1-29-87

COMMUNION This Sunday

WORSHIP AT 10:15

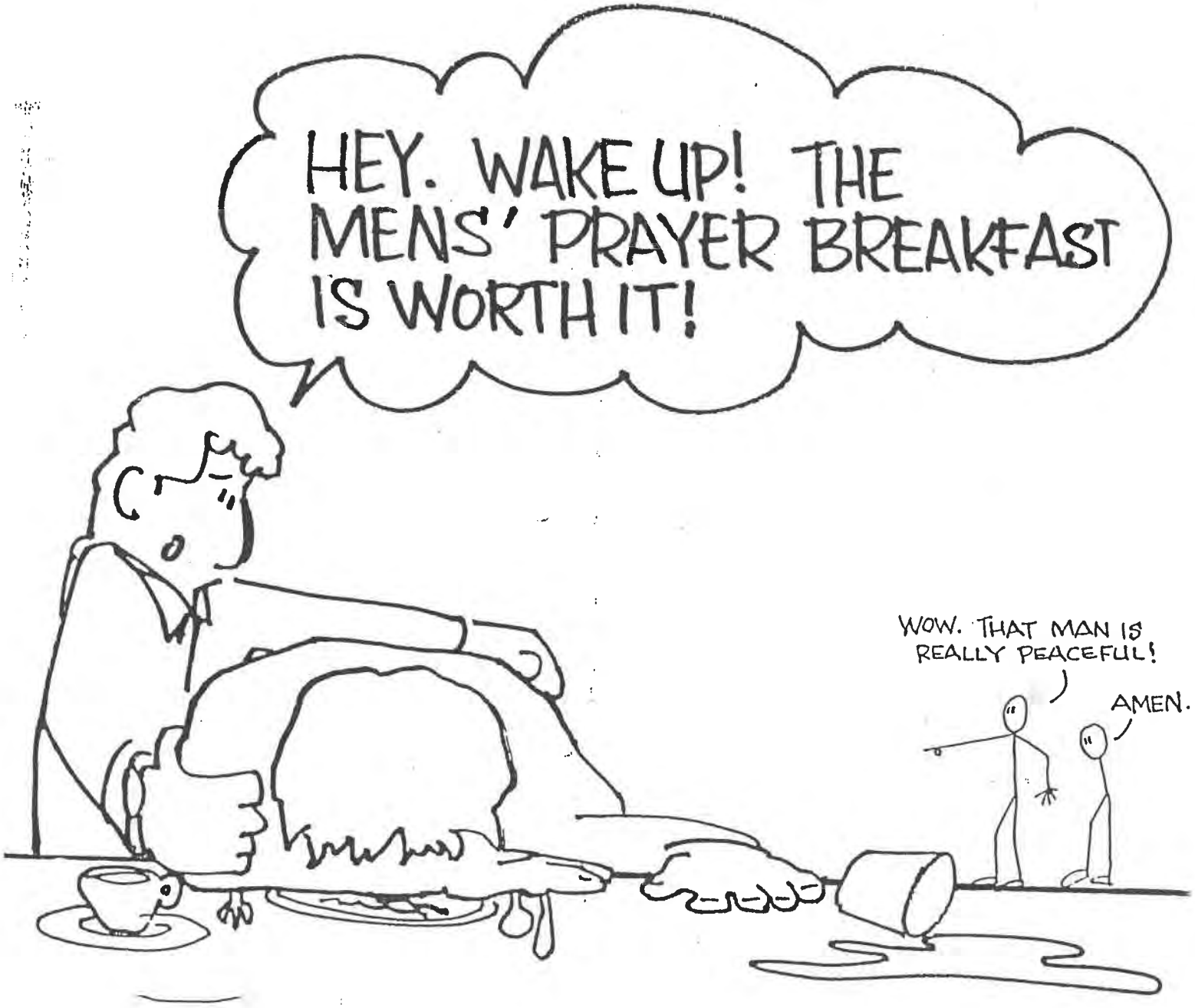
MEETING THIS WEEK IN THE LARGEST CINEMA AUDITORIUM.

SUNDAY SCHEDULE:

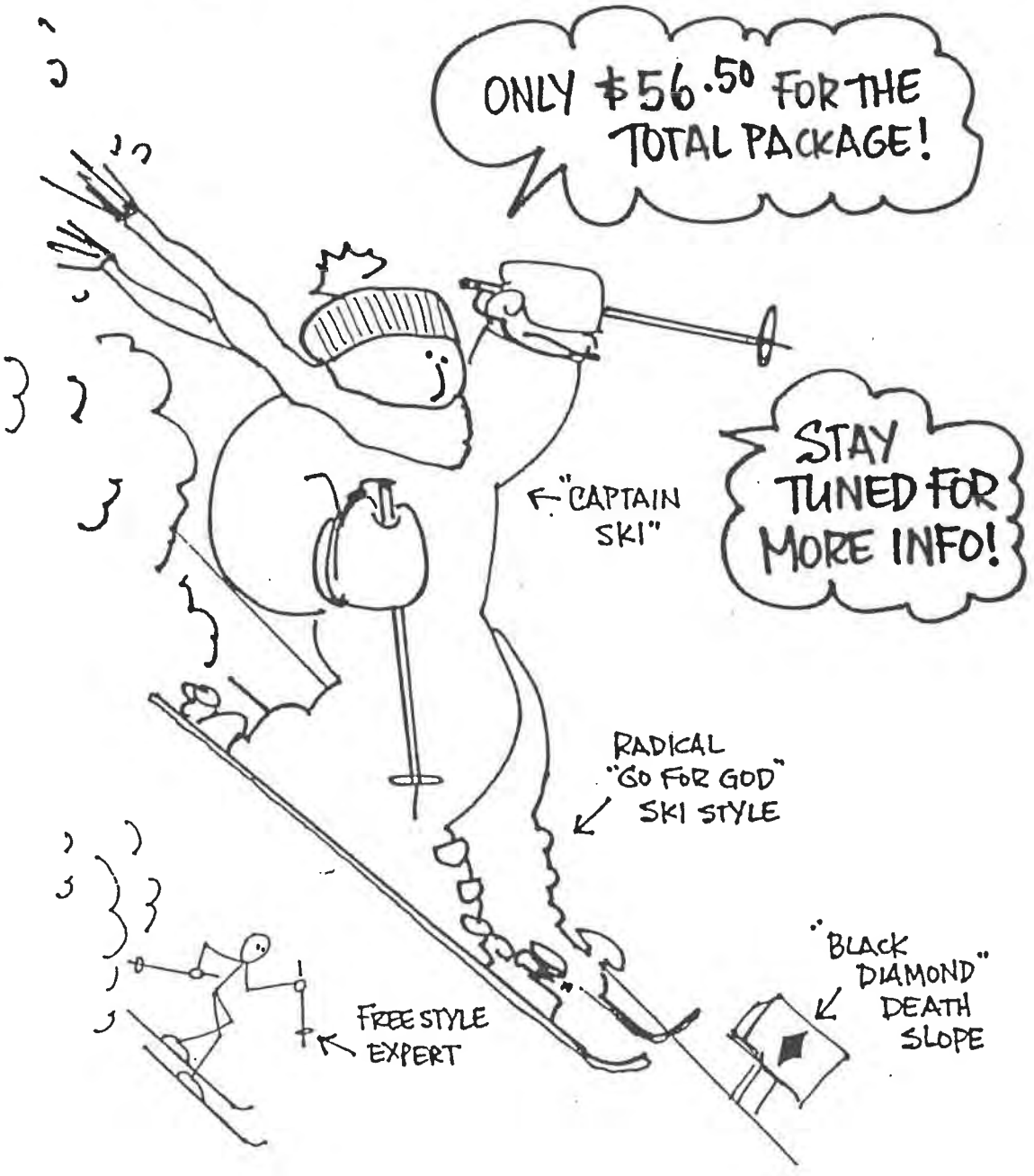
- 9:00 BIBLE CLASSES
- 10:15 WORSHIP CELEBRATION
- 11:45 CHI-CHI'S CHAT FOR YOUNG SINGLE ADULTS
- 6:00 LIFE LINE (YOUTH) "PIZZA-BIBLE BASH"

MEN'S FELLOWSHIP AND PRAYER BREAKFAST

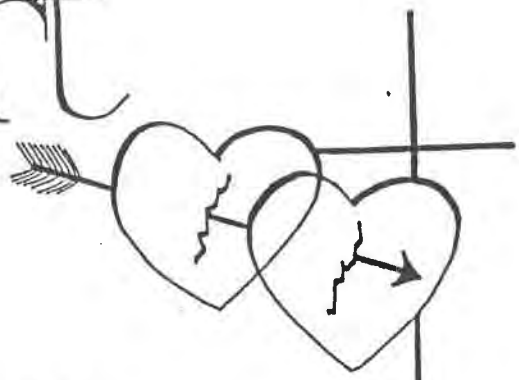
EVERY THURSDAY, 6:45 AM at the Granger "STEAKSHED."



Young Adults SKI WEEKEND FEB. 20-22


ONLY $56.50 FOR THE TOTAL PACKAGE!
STAY TUNED FOR MORE INFO!
"CAPTAIN SKI"
RADICAL "GO FOR GOD" SKI STYLE
FREE STYLE EXPERT
"BLACK DIAMOND" DEATH SLOPE

Sweetheart Dinner

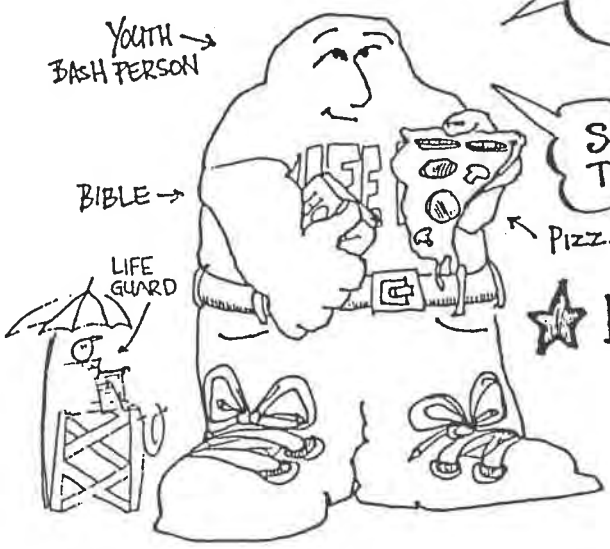


FEBRUARY 13th
BUFFET at RAMADA INN
Reservations by FEB. 8th
Only $25.00 / Couple

LIFE-LINE Youth

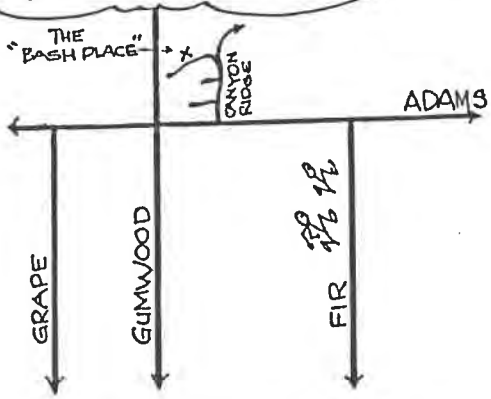
PIZZA/BIBLE BASH 6:00-9:00 PM

AT JENNY TAYLOR'S HOUSE
50887 LINCOLNSHIRE TRAIL
GRANGER (272-0399)



★ BRING A BIBLE AND $2.00!

★ LIFE LINE T-SHIRTS AVAILABLE FOR $5.00!



Hand.

Wagner, a junior at Taylor University, is a member of [illegible]ity United Methodist Church from Oceanside, Calif., and traveled through Arizona, Colorado, Kansas, Missouri, Illinois, Indiana, Ohio, Pennsylvar New York and

This was a project of the United Methodist Church through UMCOR.

Deal with personal issues first

Hoosier United Methodist / Oct. 1986

Beesons building new Granger 'flock'

Editor's note: Information for the following story was compliled from two articles which appeared in the South Bend Tribune last month.

*****

If enthusiasm alone can win converts, the Rev. Mark Beeson will have his church built in Granger in record time.

Sent by North Conference United Methodists to try to recruit a new congregation in that area (in the South Bend District), he and his wife, Sheila, view the opportunity as the challenge they've wanted for a long time.

Beeson estimates there are 27,000 people living within five miles of his Granger home, many of whom have no church affiliation. "We need programs that are effectively reaching these people," he said. "Right now this area is woefully underchurched."

His philosophy is to make worship an exciting experience. "The music is uplifting and the message is positive," he explained. "There's no condemnation from the pulpit.

"Wouldn't it be great if you could take your high school son to church and he wouldn't be bored?" he added. "That's the kind of ministry we want to have."

They have plenty of experience with rejuvenating interest in the church. The grandson of a Methodist minister, Beeson received his first preaching assignment at 18 years before he graduated from Christian Theological Seminary in Indianapolis. At that small church — Cammack United Methodist — outside of Muncie, he raised the average attendance from 10 to 110 people while studying at Ball State University.

THAT SUCCESS has been repeated elsewhere. When he was in the seminary, he managed to increase the average Sunday worship attendance at the United Methodist Church in Farmland from 45 to 220.

Although Mrs. Beeson, a former registered nurse, is not ordained, the ministry is definitely a joint effort. "In the last couple of appointments...we've been able to focus on our ministry together," she explained.

Before coming to Granger, they had a similar success story in rebuilding the congregation at Epworth UMC in Fort Wayne. By then, the Beesons felt ready to use the same growth techniques to start an entirely new congregation.

He talked to Bishop Leroy Hodapp about a year and a half ago about starting a church on speculation — no land, no building, no congregation, just permission to try. Since July, the Beesons and their three young children have lived in a rented house for just that purpose.

The way church-planting is done varies from the past. "The old style was we bought land and tried to assure a congregation," said the Rev. Donald LaSuer, South Bend District superintendent. "Now we get a reasonable hunch it's a good place, put the pastor there and see what happens. This area (Granger) was rated for us as the top area where we could start a new church."

IT WAS NOT a traditional beginning in a new area for the Beesons. "The first day I sat looking out the window wondering if somebody was going to welcome us," he said.

The couple didin't mind the lack of a welcoming committee. It gave them the push they needed to go out and recruit. Through guest speaking around the area, various contacts and activities involving their children, they have gathered a Bible study group of around 20 people.

Beeson won't move into a Sunday morning worship service until the Bible study has expanded enough to ensure at least 100 people will chose to worship with him.

The emphasis will be on a contemporary experience, in everything from music (they recently purchased a synthesizer) to Bible study. And the service will be clear enough that even non-churchgoers can follow.

"The messages need to deal with where people are living," he said. "We deal with personal issues first — families, relationships, jobs."

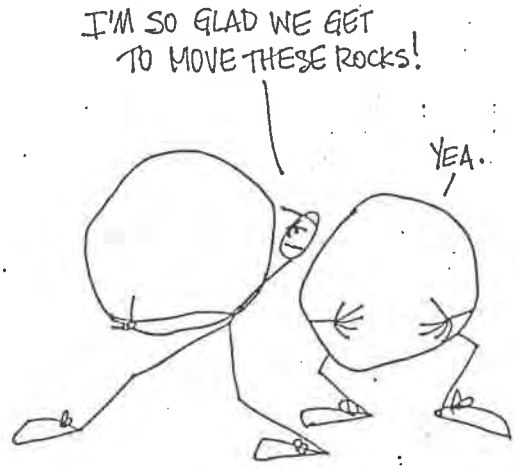
United Methodist Information [illegible]

REFLECTIONS ON OUR Holy-Ween WORK RETREAT

"GREAT STUFF" YOUTH NEWS-REPORT

NOV. 3, 1986

QUESTION:
-Can twelve people fit in one pickup truck?



MBx '86

APPENDIX 6

Church Construction

SUMMARY OF PERTINENT INFORMATION
Seggerman Land

Location:	Between Cass Road/Cleveland Road East of Gumwood Road, Granger, Indiana
Parcel Size:	30.366 Acres
Highest & Best Use:	
Vacant:	Residential, other low density uses
As Improved:	(Presently Unimproved)
Zoning:	R-Residential (St. Joseph County)
Soils:	Urban Groups I, VI, VII, X
INDICATED VALUE BY:	
Cost Approach:	Not Applicable
Sales Comparison Approach:	$880,000 ($29,000/Acre)
Income Approach:	Not Applicable
MARKET VALUE ESTIMATE:	
Date of Value Estimate:	September 22, 1992
Date of Inspection:	September 22, 1992

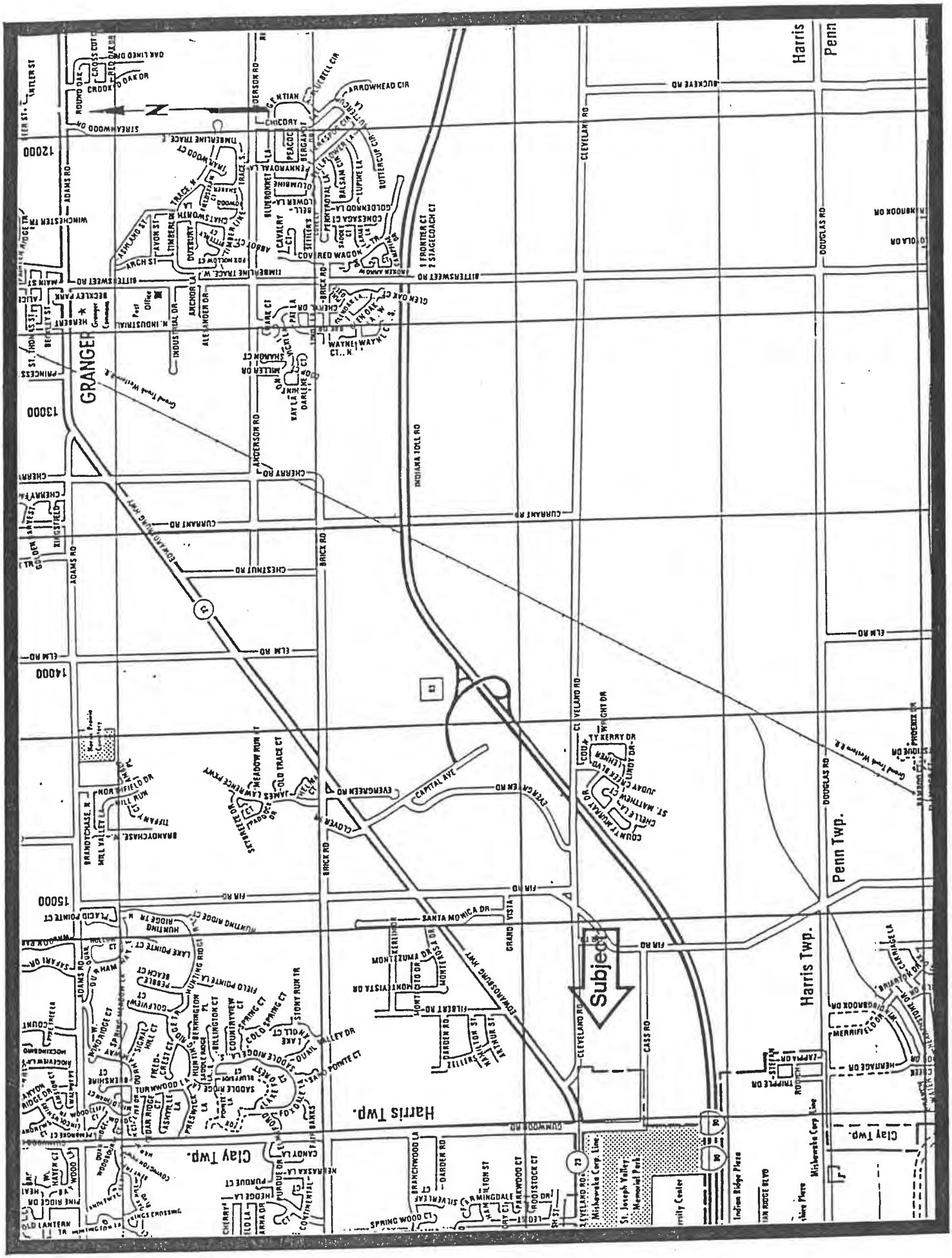
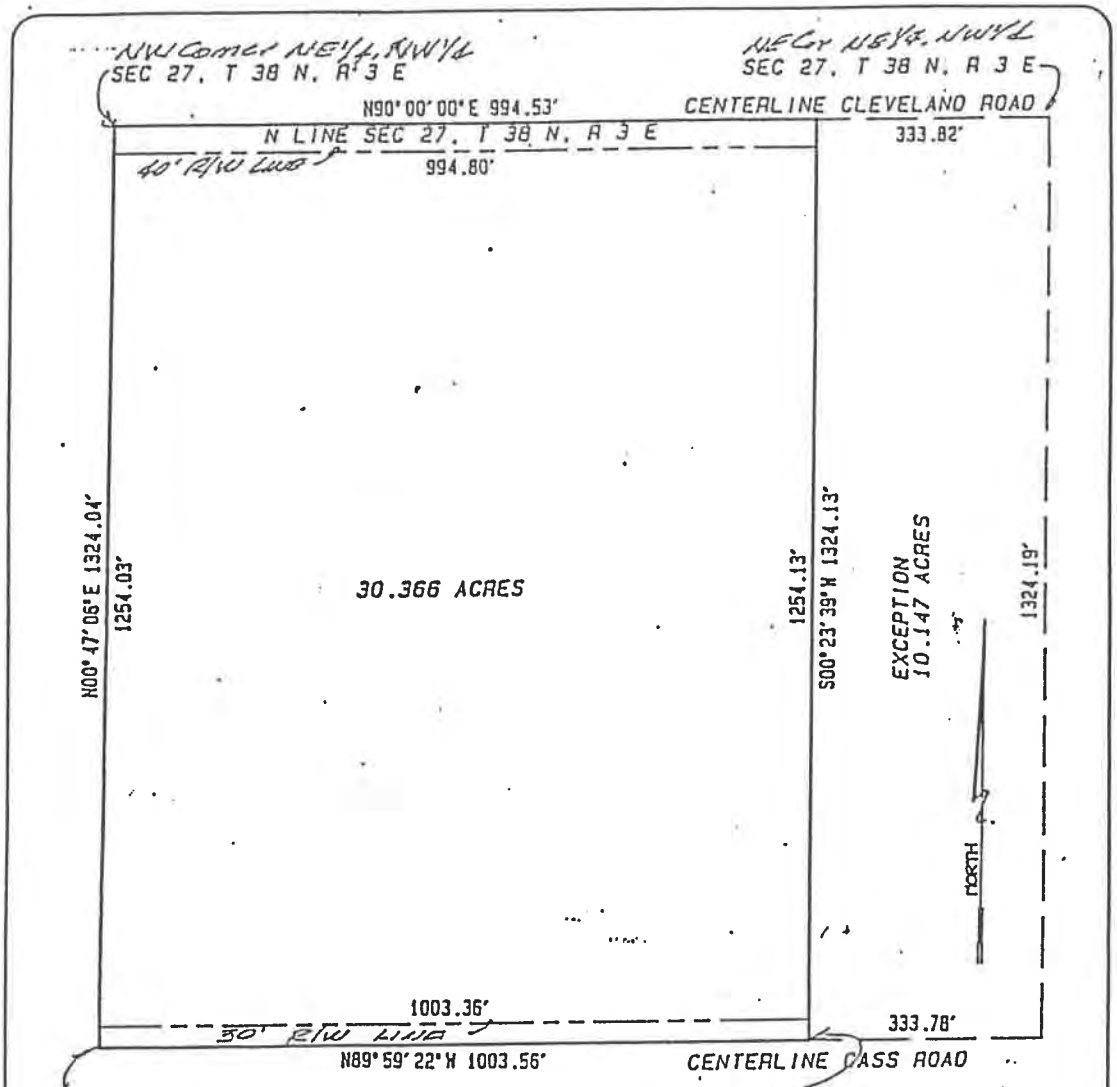


Exhibit A: General Location Map



LARRY E. VANOSDOL
AND ASSOCIATES, INC.
REGISTERED LAND SURVEYORS

SUITE 704, 120 WEST LA SALLE AVENUE
SOUTH BEND, INDIANA 46601

SURVEY OF THE NE1/4, NW1/4, SECTION 27, T 38 N, R 3 E, ST. JOSEPH COUNTY, IN., EXCEPT THE EAST 10 ACRES THEREOF.

DRAWN BY	SCALE	DATE	JOB NO.
LEV	1"=50'	12/28/90	90144

VACANT LAND COMPARABLE #1

LOCATION:	N.E. Corner, Gumwood and Cass Roads		
DATE OF SALE:	July, 1988	SALE PRICE:	$280,000
SITE DIMENSIONS/ FRONTAGE:	613.48 x 660	SALE PRICE/UNIT:	$28,000/Acre
SITE IMPROVEMENTS:	None	LAND AREA:	10.00 Acres
ZONING:	Commercial	UTILITIES:	Municipal
GRANTOR:	Horka, et al	SUBSEQUENT USE:	Outpatient Center
INSTRUMENT #:	8923781	GRANTEE:	Charter Hospital
SOURCE:	Tom Horka, Seller		
COMMENTS:	Located ± 600' west of subject		

VACANT LAND COMPARABLE #2

LOCATION:	300' East of Bittersweet/SR 23 (South Side)		
DATE OF SALE:	December, 1987	SALE PRICE:	
SITE DIMENSIONS/ FRONTAGE:	450'	SALE PRICE/UNIT:	
SITE IMPROVEMENTS:	None	LAND AREA:	
ZONING:	Commercial	UTILITIES:	
GRANTOR:	Timberline Partners	SUBSEQUENT USE:	
INSTRUMENT #:	N/A	GRANTEE:	
SOURCE:	B. Huntington/ R. Johnson		
COMMENTS:	Acquired for future commercial development Dairy Queen. Now under construction on Outlot B.		

VACANT LAND COMPARABLE #3

LOCATION:	Undisclosed		
DATE OF SALE:	Pending 9/92	SALE PRICE:	$500,000
SITE DIMENSIONS/ FRONTAGE:	± 500'	SALE PRICE/UNIT:	$62,500
SITE IMPROVEMENTS:	None	LAND AREA:	±8.00 Acres
ZONING:	To be changed to C-Commercial	UTILITIES:	Municipal Likely
GRANTOR:	Undisclosed	SUBSEQUENT USE:	Pending
INSTRUMENT #:		GRANTEE:	Undisclosed
COMMENTS:	No sales commission, Grantee to make improvements, extend water and sewer, subject to rezoning.		

VACANT LAND COMPARABLE #4

LOCATION:	300' west of Fir Road, SR 23		
DATE OF SALE:	July, 1986	SALE PRICE:	$150,000
SITE DIMENSIONS/ FRONTAGE:	450'	SALE PRICE/UNIT:	$30,242
SITE IMPROVEMENTS:	None	LAND AREA:	4.96 Acres
ZONING:	Commercial	UTILITIES:	Private
GRANTOR:	Ackley	SUBSEQUENT USE:	Garden Center
INSTRUMENT #:		GRANTEE:	Matthys
COMMENTS:	This parcel is the Farmland Garden Center		

SCHEDULE B
VACANT LAND SALE COMPARABLE GRID
SEGGERMAN PROPERTY - PROPOSED GRANGER COMMUNITY CHURCH SITE
CASS/CLEVELAND ROADS @ GUMWOOD ROAD
HARRIS TOWNSHIP, ST. JOSEPH COUNTY, INDIANA

CHARACTERISTICS	SUBJECT	COMPARABLE #1	Adjusts.	COMPARABLE #2	Adjusts.	COMPARABLE #3	Adjusts.	COMPARABLE #4	Adjusts.
ADDRESS:	East of Gumwood Rd. Bet. Cass/Cleveland Roads Harris Twp.	N.E. Cor. Gumwood/Cass (Charter Hosp.) Mishawaka, IN		300' E. of Bittersweet/SR 23 Bittersweet Commons Granger, Indiana		Undisclosed Pending Sale Granger, Indiana		300' W. Fir Rd./SR 23 Farmland Garden Granger, Indiana	
SALES PRICE:	N/A	$280,000		$155,000		$500,000		$150,000	
PROPERTY RIGHTS CONVEYED:	Proposed Fee Simple	Fee Simple	0.00%	Fee Simple	0.00%	Fee Simple	0.00%	Fee Simple	0.00%
FINANCING TERMS ALLOWED:	N/A	Cash	0.00%	Cash	0.00%	Cash	0.00%	Cash	0.00%
DATE OF SALE/MKT. CONDX.:	N/A	Feb-89	5.00%	Dec-87	5.00%	Sep-92	5.00%	Jun-86	5.00%
ADJUSTED SALES PRICE:	N/A	$334,813		$196,256		$500,000		$204,360	
CONDITIONS OF SALE:	N/A	Market	0.00%	Market	0.00%	Market	0.00%	Market	0.00%
ADJUSTED SALES PRICE:	N/A	$334,813		$196,256		$500,000		$204,360	
PARCEL SIZE (ACRES):	30.37	10.00		5.04		8.00	(+/-)	4.96	
ADJUSTED SALES PRICE PER ACRE:		$33,481	-	$38,940		$62,500		$41,202	
LOCATION:	Average Granger/Harris	Improving Granger/Harris	-5%	Good Granger/Harris	-10%	Excellent Granger/Harris	-35%	Very Good Granger/Harris	-20%
ZONING:	R-Residential	Commercial	-10%	Commercial	-10%	Commercial	-10%	Commercial	-10%
SOIL CONDITIONS:	Fair	Good	-5%	Good	-5%	Good	-5%	Good	-5%
UTILITIES:	Municipal (Likely)	Municipal (Added)	0%	Private	5%	Municipal (Likely)	0%	Private	5%
BEST USE:	Commercial/ Intense Residential	Commercial	0%	Commercial	0%	Commercial	0%	Commercial	0%
TOTAL ADJUSTMENTS:			($6,696)		($7,788)		($31,250)		($12,360)
ADJUSTED PRICE PER ACRE:		$26,785		$31,152		$31,250		$28,841	
INDICATED VALUE OF SUBJECT PER ACRE:	$29,000								
APPLICATION:	X 30.37 Acres								
INDICATED VALUE:	$880,614								
ROUNDED:	$880,000								

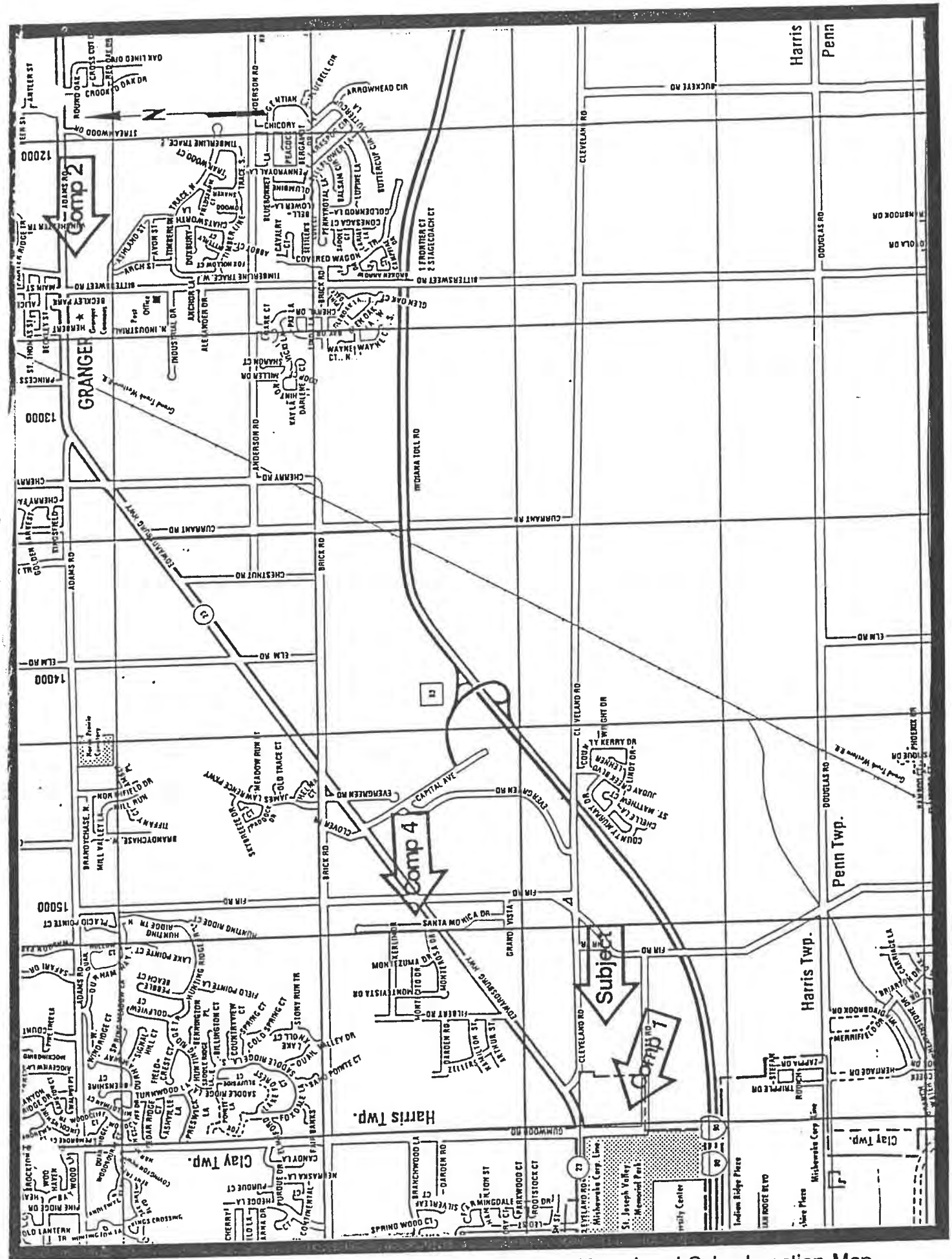


Exhibit K: Land Sales Location Map

CORRELATION - FINAL VALUE ESTIMATE

This appraisal has relied exclusively upon the sales comparison approach in the estimation of value of the subject inasmuch as the cost and income approaches to value are essentially irrelevant in the estimation of the value of vacant, non productive land.

Upon analysis of the comparable sales revised in this appraisal, it is the opinion of the appraiser that the indicated range of value of the subject is $27,000 to $31,000 per acre with a likely single point value of $29,000 per acre for an overall value, in cash or its equivalent, of $880,000 for the entire parcel.

GENERAL ASSUMPTIONS AND LIMITING CONDITIONS

As used herein the term "appraisal" shall be construed to be the act or process of estimating value or the estimate of value arising from that act or process or any appraisal service or any appraisal practice including but not necessarily limited to, appraisal review or consulting, feasibility analysis, highest and best use analysis, investment analysis, market analysis or any other service rendered by the appraiser and to each and every written report, correspondence or other document and each and every verbal report prepared or produced by the appraiser in the communication of the findings of his examination, review, investigation and conclusions.

No responsibility is assumed for matters which are legal in nature, nor is any opinion on the quality of title of the subject of this appraisal rendered. The title is assumed to be good and merchantable in the fee simple. Other than stated, the value estimate is given without regard to any questions of boundaries, title, encumbrances, easements, encroachments or other matters affecting title and the appraiser assumes no liability therefor.

All information, comments and opinions rendered by the appraiser herein regarding location, neighborhood trends, construction quality, costs, obsolescence, condition, rents or any other data regarding the property appraised represent the view of the appraiser, formed after an examination of the property. Possession of this document or any copy thereof whether or not authorized, does not carry with it the right of publication thereof, in whole or in part, nor may the same be used for any purpose whatsoever by anyone other than the addressee without the express written consent of the appraiser and the addressee first in hand obtained. No authority has been granted by the appraiser or the addressee hereby to reproduce this appraisal document in whole or in part, nor to distribute, publicly quote or disseminate any of the information contained herein either by the parties in privity or by any other party without the express written consent of both the appraiser and the addressee first in hand obtained.

Information furnished by others is presumed to be correct, true and reliable and a reasonable effort has been made to verify such information where it is critical to the value judgment expressed herein. However, the appraiser assumes no liability therefor and does not in any way, expressly or implicitly, warrant its accuracy. While it is believed the information, estimates and analysis rendered, and the opinions and conclusions drawn therefrom are correct and accurate, no warranty is given and the appraiser assumes no liability for errors or omissions of fact, analysis or judgment.

The drawings included in the report are not necessarily drawn to scale and are included only to assist the reader in visualizing the property. No engineering study was undertaken in the course of this appraisal. Any legal description furnished the appraiser is assumed to be correct. Where property descriptions have been prepared by the appraiser in the performance of this appraisal such descriptions are given as a general indication of the boundaries of the property so described and are not intended to be used as the bona fide legal description of the property. Such descriptions may not be used in any documentation other than this report and are subject to correction and redescription by a competent surveyor, engineer or attorney.

All mortgages, liens, encumbrances, leases and servitudes have been disregarded unless otherwise specified with the report. The property is appraised as though under responsible ownership and competent management.

It is assumed that there are no hidden or unapparent conditions of the property, subsoil, or structures which could render the subject more or less valuable. No responsibility is assumed for such conditions or for expertise or engineering which may be required to discover such conditions.

All mechanical components, if installed or to be installed as may be the case, are assumed to be in operable condition and sufficient in nature and quality to meet no less than the minimum standard for the type of improvements appraised herein as would be expected by the appropriate industry or trade and by the appropriate regulatory agency, if any, having jurisdiction over such matters. Observable conditions of heating, cooling, ventilating, electrical, plumbing and other equipment, if any, are presumed to be consistent with unobservable conditions thereof unless specifically stated otherwise. No judgment is made as to the adequacy of insulation nor of the energy efficiency of the improvements or of the equipment. The subject is presumed to comply with all applicable building codes.

It is assumed that there is full compliance with applicable federal, state and local environmental regulations and laws unless noncompliance is stated, defined or considered in the appraisal report.

It is assumed that all applicable zoning and use regulations and restrictions have been complied with, unless non-conformity has been stated, defined and considered in the appraisal report.

It is assumed that all required licenses, consents or other legislative or administrative authority from any local, state or national governmental or private entity or organization have been or can be obtained or renewed for any use upon which the value estimate contained in this report is based.

It is assumed that the utilization of the land and improvements is combined within the boundaries or property lines of the property described as the subject herein and that there is no encroachment or trespass unless noted within the report. The appraiser has made no survey of the property and assumes no responsibility in connection with such matters.

The American with Disabilities Act ("ADA") became effective January 26, 1992. The appraiser has not made a specific compliance survey and analysis of this property to determine whether or not it is in conformity with the various detailed requirements of ADA. It is possible that a compliance survey of the property, together with a detailed analysis of the requirements of ADA, could reveal that the property is not in compliance with one or more of the requirements of the Act. If so, this fact could have a negative effect upon the value of the property. Since the appraiser has no evidence relating to this issue, the appraiser did not consider possible non-compliance with the requirements of ADA in estimating the value of the property.

Unless specifically stated herein, this appraisal is made and the value judgment expressed without regard to the possible presence of hazardous materials including without limitation asbestos, polychlorinated biphenyls, petroleum leakage, agricultural or other chemicals, toxins or metals which may exist either above, below, within or upon the subject real estate and as it may be improved, nor does the value derived herein give consideration to the possible presence of groundwater contamination or radon gas and the hazards associated therewith which may affect value. Subsurficial soil conditions existing as a result of burying whole materials which have not been disclosed to the appraiser and which are not readily visible and easily recognizable through visual inspection are not considered herein. The appraiser disclaims any liability for those conditions. Unless specifically stated herein, this appraisal is made without regard to the possible

existence of asbestos fiber, urea-formaldehyde foam insulation or other hazardous building materials and the appraiser assumes no liability for the presence thereof nor for any effects, actions or costs arising therefrom. The appraiser is not qualified to test for or to analyze such substances or conditions nor should the appraiser be expected to recognize hazardous materials or conditions should they exist.

If the subject of this appraisal is a building presently under construction, to-be-built or renovated, then this appraisal was prepared in reliance upon the assertions of others as to intended improvements and relies upon the completion of the proposed structure in general conformity with those assertions and with any architectural or engineering plans and specifications which may have been prepared for the subject and which may have been incorporated as an integral part hereof by citation elsewhere herein. Material deviation from these plans and specifications, whether or not in writing, either authorized or unauthorized, may materially affect the value of the completed structure as determined herein.

This appraisal is made from information provided, in part, by the owner of the subject or his agent, a prospective mortgage lender, a prospective purchaser or lessee and any assertions made thereby as to the condition of the improvements or of the underlying real estate, the quality of tenancies, timeliness of payments, income, delinquencies, operating expenses and lease terms are presumed to be true, accurate and reliable. While reasonable effort has been undertaken to verify such information, such assertions by others are not warranted by this appraiser.

Proposed or existing leases, if any, and if reviewed for this appraisal, are presumed to contain all of the information pertinent to the determination of an opinion of value by the appraiser and any operating proforma derived from the analysis of these leases is presumed to be achievable by the owner using standard policies and practices of competent property or business management commonly found in the industry, use, or application pertaining to the subject in its current or intended configuration.

Unless otherwise specifically stated in the appraisal report, no equipment belonging to a third party is included in the valuation of the subject of this appraisal.

Where market comparison data as to comparable sales, appraisals, lease rates, capitalization rates or other market data, whether or not included in this appraisal, is determined by the appraiser in his sole opinion to be inadequately supported by investigation, subsequent information or reliable sources following the publication of this appraisal, the appraiser reserves the right to amend, modify or revise the opinion of value set forth herein without notice to any party, by succeeding document, as amended, addressed to the addressee of this document, at any time such additional information becomes available as may, in the sole opinion of the appraiser, warrant such amendment, modification or revision.

The contract for appraisal services is fulfilled and the entire fee due and payable upon delivery of this report to the addressee. The receipt of unprotested payment for appraisal services rendered by the appraiser herein shall demonstrate acceptance by the addressee of the values set forth in this appraisal. Delivery of the appraisal document to the addressee shall be sufficient demonstration of the engagement by the addressee of the appraiser for the services thereof in the preparation of this appraisal. The distribution of the total valuation in this report between land and improvements applies only under the existing configuration and utilization of the subject. The separate valuations for land and buildings, if stated, must not be used in conjunction with any other appraisal and are invalid if so used.

The fee for this appraisal does not provide compensation for conference or testimony or attendance in court, with reference to the property in question. Such additional service shall be by separate agreement and may require additional fees as may any post appraisal consultation by the appraiser with any other party with regard to the subject.

This appraisal represents the independent opinion of the appraiser free from any commitments and free from any present or contemplated future interest in the subject property, with the sole compensation for the engagement to prepare the appraisal a pre established fee which was not contingent upon the value reported.

The collateral value analysis or the analysis of the mortgagee's interest contained herein represents the appraiser's estimate of value adjusted from indicated market value to account for net holding costs, marketing and sale costs, interest loss, operating and other expenses which may be incurred by any mortgage lender upon default by the borrower. The figure indicated does not account for management competency, abrupt changes in market demand or similar unanticipated influences on value. No warranty of the net collateral value or the value of the mortgagee's interest indicated herein is expressed nor is any implied. Such value is subject to wide fluctuations.

This appraisal has been prepared by the appraiser specifically for the addressee between whom privity of contract exists. Information contained herein consists of "trade secrets and commercial and financial information" which is privileged and confidential and exempted from disclosure under 5 USC 552 (b)(4).

This appraisal report may contain a stated valuation estimate relating to a specific, defined parcel situated within a larger parcel. The value reported for that specific parcel applies only to that parcel and should not be construed as applying to the larger parcel in its entirety nor to any other part thereof, whether or not of equal size or character as the specific parcel. The value reported for the specific parcel together with the value of any remainder portions of the larger parcel may not equal the value of the larger parcel considered as a single, undivided entity.

This appraisal report may contain a stated valuation estimate relating to an estate in land which may be less than the undivided, unencumbered fee simple estate. The value reported for such fractional estate is the value only for that specific fractional interest in the real estate. The value of this fractional interest taken together will all other fractional interests as they may exist may not equal the value of the entire unencumbered fee simple estate.

The market value and the value of all other interests in the subject and the estimated costs indicated herein are stated as of the effective date hereof. All dollar amounts stated are based upon the purchasing power and price of the dollar as of such effective date.

Unless otherwise specifically stated, the appraiser signing this appraisal report has made a personal inspection of the subject property and has determined the estimate of market value stated herein.

The individual signing as "Review Appraiser", "Reviewer" or "Processing Review Appraiser", if any, may not have made a physical inspection of the property, as it may be improved, which is the subject of this appraisal, of the comparable sales or any of the rental comparables that were utilized in this analysis.

With regard to existing improvements to real estate, unless otherwise specifically stated, the appraiser has inspected said improvements and the underlying land by observation. In the course of this appraisal it was not possible to observe conditions existing beneath the surface of the soil nor hidden structural or mechanical components of the improvements. Accordingly, no representations regarding the condition thereof are made by the appraiser and the appraiser assumes no liability for such conditions. The value estimate rendered herein presumes as its basis that no detrimental conditions exist which would act to diminish the value of the subject. Unless otherwise specifically stated, soil conditions of the subject are presumed to be adequate to its intended use. However, the appraiser does not warrant the condition of the soil or assume any liability for the occurrence of problems which may arise out of unapparent soil conditions.

This appraisal forms the entire document anticipated by the appraisal assignment and is entirely self-contained. All information required in the performance of the appraisal assignment is included in this report or may be found in the related file in the offices of the appraiser. If information prepared by others was required in the performance of this appraisal, including, but not necessarily limited to market studies, feasibility studies, architectural or engineering drawings or reports, boundary surveys, soil reports, soil sampling, environmental reports, title histories, or other reports, such information is included herein and properly credited to its source. Where not included in whole or in part within the body of this report, such information is properly incorporated into this report by way of specific reference.

Where appropriate, additional specific limiting conditions particular to the nature of the assignment or to the subject have been stated at the appropriate place within the body of this report. Such specific limiting conditions are further conditions acting in limitation of the value expressed herein.

Acceptance of this appraisal report or any use hereof for any purpose whatsoever shall be deemed to be acceptance of the foregoing assumptions and limiting conditions.

CERTIFICATION

The undersigned does hereby certify that, to the best of my knowledge and belief and except as otherwise noted in this appraisal report:

I have personally inspected the property appraised. I have no present or contemplated future interest in the real estate which is the subject of this appraisal report and I have no personal interest or bias with respect to the parties involved.

The fee paid was not in any way contingent upon the value derived in this appraisal, nor upon the occurrence of any action or event arising herefrom, nor was I coerced, intimidated, or in any other fashion motivated to derive a specific value for the subject.

To the best of my knowledge and belief, the statements of fact contained in this appraisal report, upon which the analyses, opinions and conclusions expressed herein are based, are true and correct, and that no pertinent information has been knowingly or intentionally withheld.

This appraisal report sets forth all of the limiting conditions (imposed by the terms of the assignment or by the undersigned) affecting the analyses, opinions and conclusions contained in this report.

The reported analysis, opinions and conclusions were developed and this appraisal report has been prepared in conformity with the requirements of the Code of Professional Ethics and the Uniform Standards of Professional Appraisal Practice of the Appraisal Institute.

The use of this report is subject to the requirements of the Appraisal Institute relating to review by its duly authorized representatives.

No one other than the undersigned prepared the analyses, conclusions and opinions concerning the real estate set forth in this appraisal report. Except as specifically noted elsewhere herein, no other person provided significant professional assistance to the undersigned.

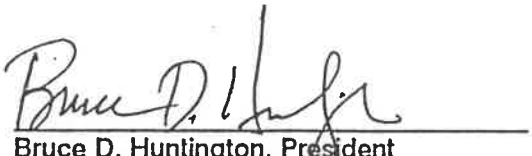
This appraisal assignment was not based upon a requested minimum valuation or specific valuation or approval of a loan.

The estimated market value of the subject property, using a correlated value derived from the various approaches to value and as of September 22, 1992, was:

Eight Hundred Eighty Thousand Dollars ($880,000)

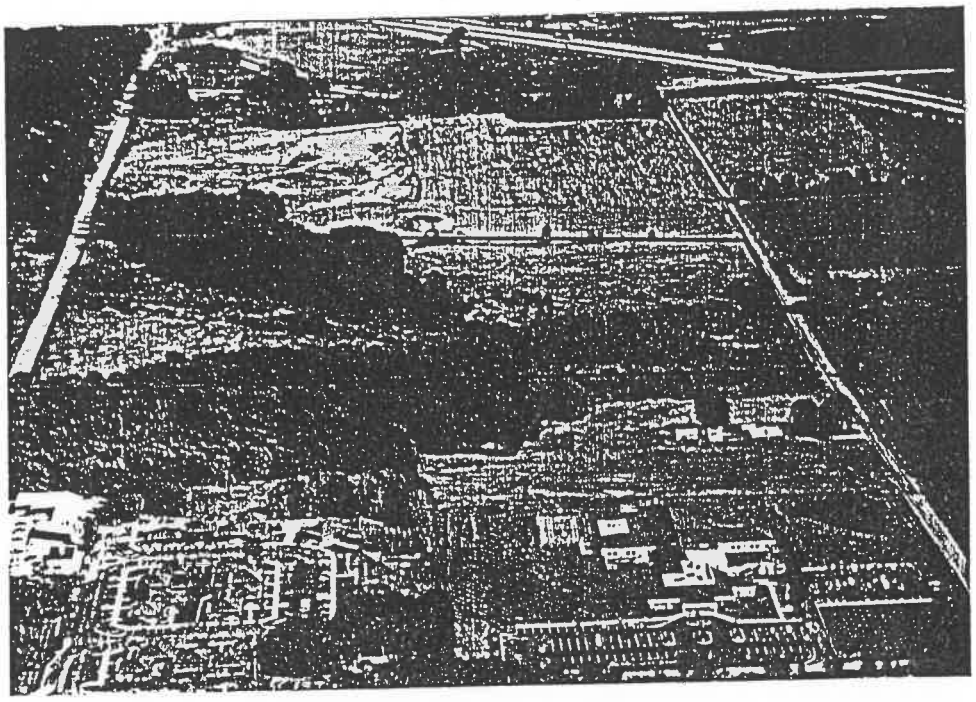
APPRAISER:

B. DAVID HUNTINGTON & ASSOCIATES, INC.

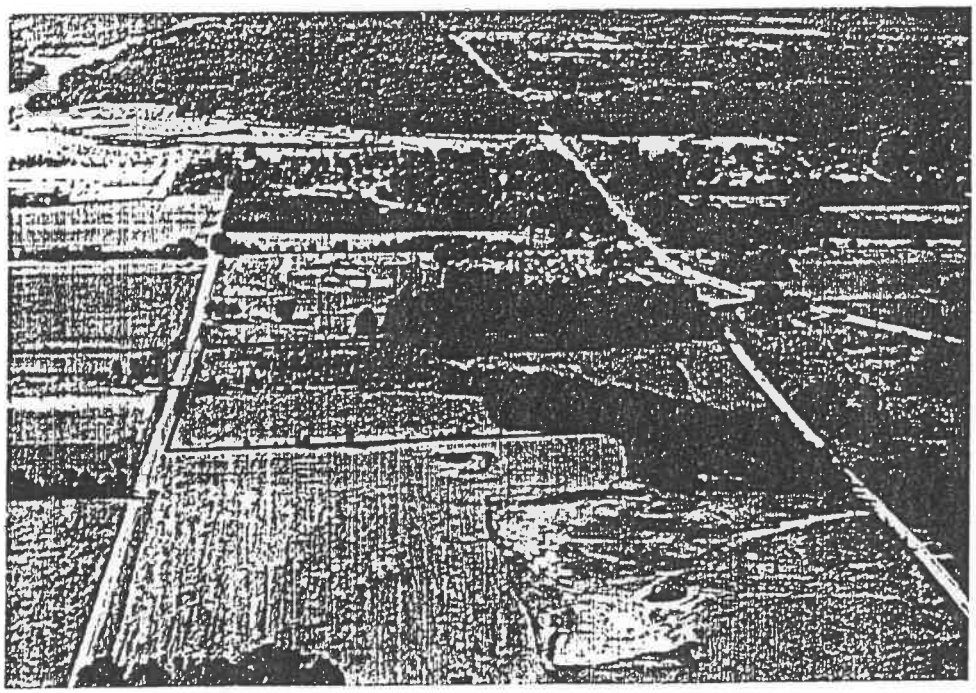


Bruce D. Huntington, President
Indiana Certified General Appraiser
CG#69100217

PHOTOGRAPHS

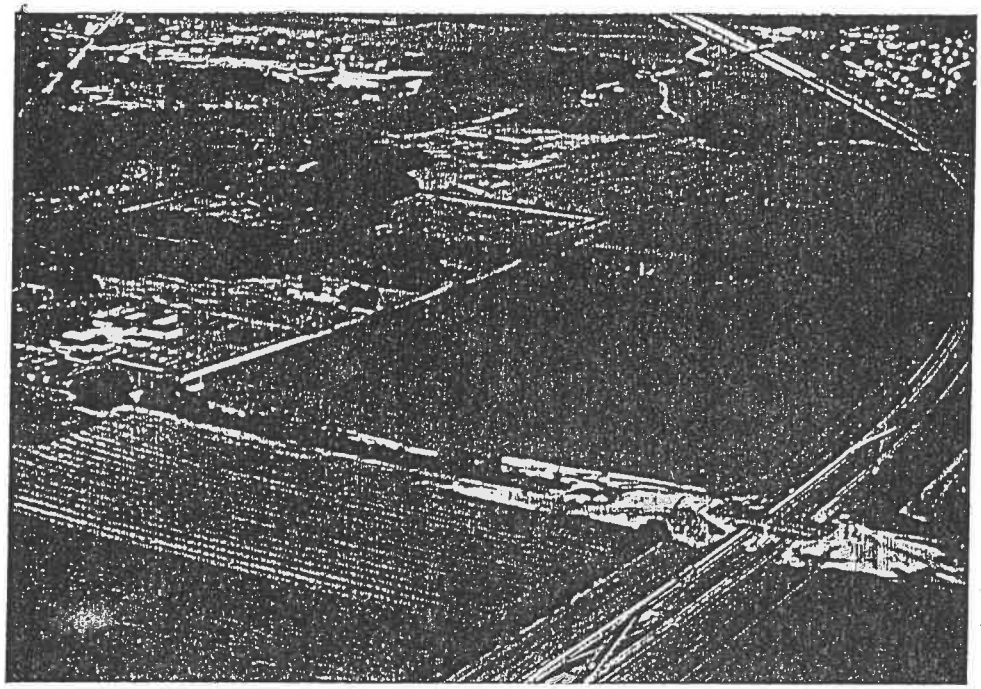


View of Subject from West
University Gardens Left Foreground



View of Subject from East
Note University Park Mall Left Background

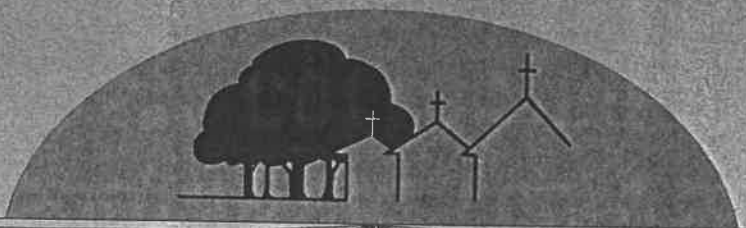
View of Subject from Southeast



View of Subject from Southwest
Note North main Street/Toll Road Bridge Under Construction

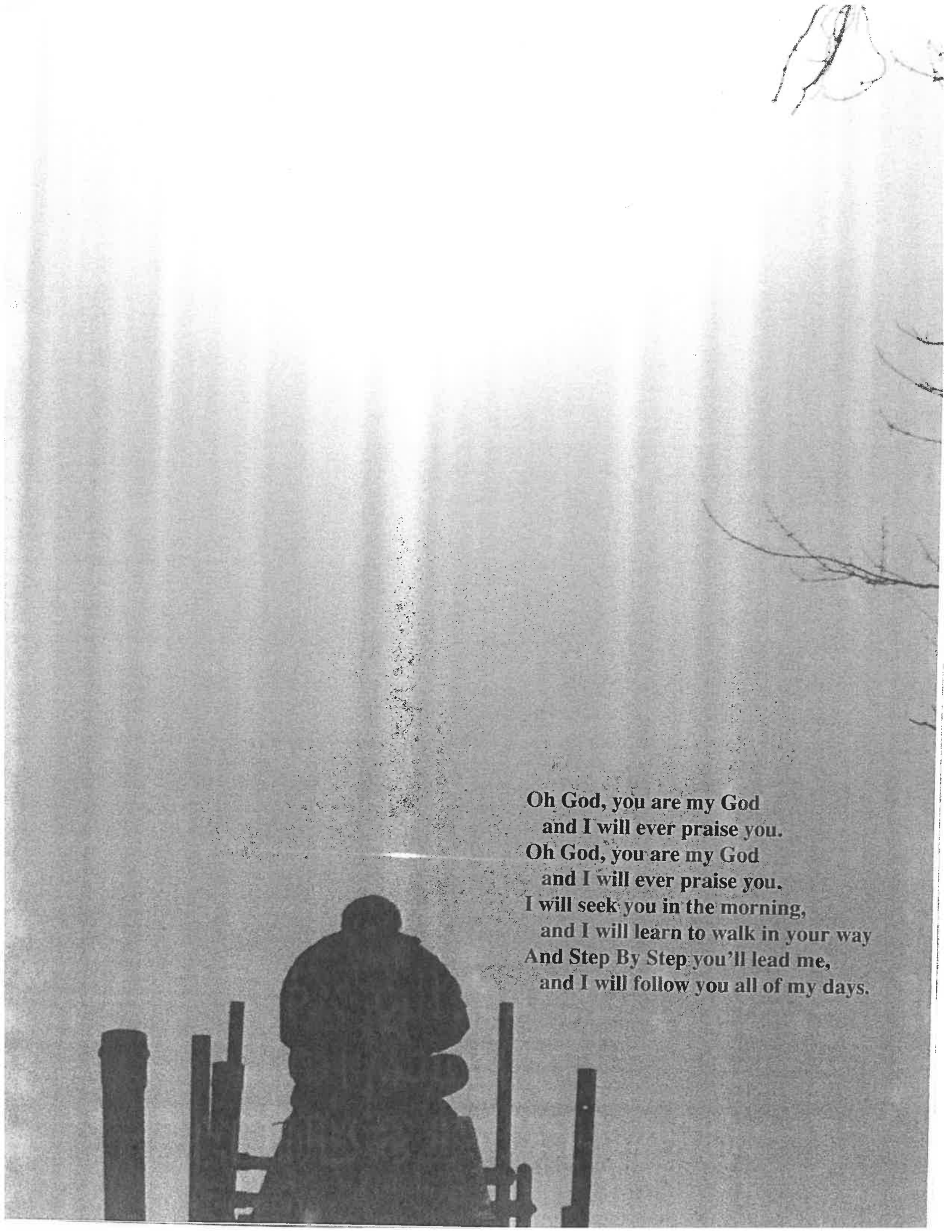
a Community Church is growing in Granger.

Step By Step



GRANGER COMMUNITY CHURCH - UNITED METHODIST

Not Equal Giving... But Equal Sacrifice.



Oh God, you are my God
and I will ever praise you.
Oh God, you are my God
and I will ever praise you.
I will seek you in the morning,
and I will learn to walk in your way
And Step By Step you'll lead me,
and I will follow you all of my days.

INTRODUCTION

Dear Granger Community Church Family:

There is a great story in the Bible about a boy named David and a giant named Goliath. It seems that the giant named Goliath was a real problem for the people of God, and even though God's people didn't appreciate the way Goliath mocked God, they saw how big he was and they were intimidated.

Young David came along and he saw things differently. He looked at the same giant, the same immense problem, but he reacted differently that other people. He prayed, ran forward, and killed Goliath. He stepped out in faith to overcome a really big challenge!

Why did David react so differently to the giant? I think it was because of the way he looked at the situation. David saw through the eyes of faith; he had confidence in God! David knew that God's plan was for his people to step forward, and no problem was too big for God! While others said, *"Wow! That giant is too big to hit!"* David noted Goliath's size and ran forward thinking, *"Wow! He's too big to miss!"*

When you look at the big challenge before us, look through the eyes of faith. God has positioned us to take our next step forward. We know the need; we are out of room and restricted in our schedule. We'll have to step forward if we are to reach more people for Christ.

In this brochure you will see the steps we will take into our future.

- In this brochure you will see the step we are empowered to take onto 30 acres of land.
- In this brochure you will understand the step we are positioned to take towards Phase #1 of constructing our new building.

- In this brochure you will recognize what God has done to provide "cheap" growth during these first years of our church...and the step we can take to make room for more of our neighbors and friends to learn of God's love for them.
- In this brochure the goals for our "Step-by-Step" campaign are spelled out. You will discover that for us to reach our goals it will require equal sacrifice, not equal gifts. You will see the price we will pay, and the sacrifices we'll make, to see GCC's future become a reality.

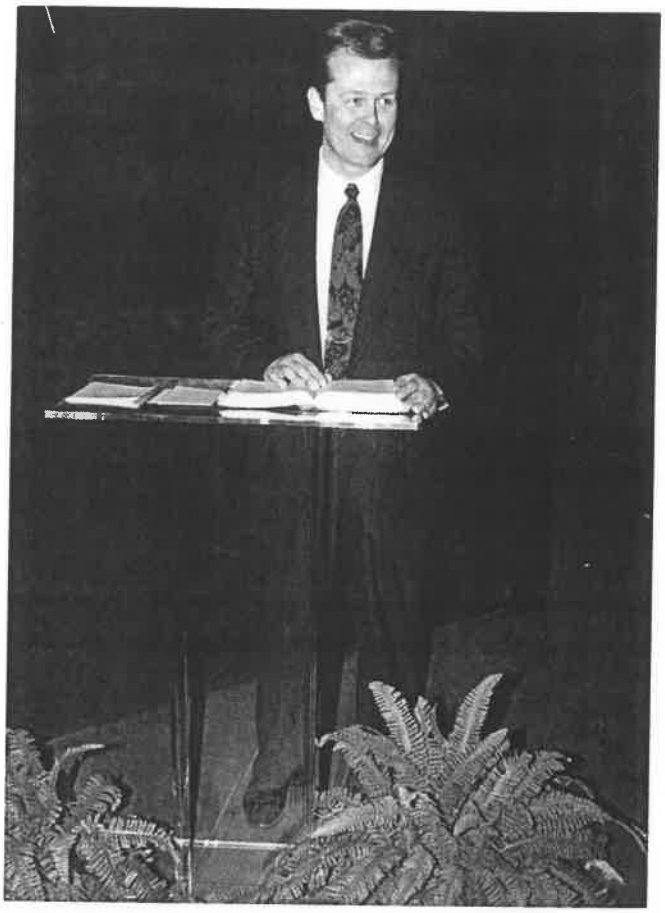
Together we can do it! We can help more people than ever before. We can reach more people for Jesus Christ than ever before. Now is the time! *Our next step is to build our first building on our new land!* Sheila and I are excited by the opportunity before us, and we are honored to serve the Lord Jesus beside you! We have prayed about this step since we first began this church in 1986! We are with you every step of the way!

PHILOSOPHY & COMMITMENT

Granger Community Church
United Methodist

Since our beginnings Granger Community Church has been committed to the authority of the Bible. God has a wonderful plan for our lives. God wants us to know Him on a personal basis through a loving relationship. Real living begins when you commit your life to Jesus Christ.

Granger Community Church is focused on creating an environment where people can focus on Jesus. Sunday Services provide dynamic, relevant messages of God's truth in a non-threatening environment. Granger Community Church is a safe place to bring your friends.



Small Group ministries provide a place where people develop meaningful relationships with others focused on God's promises. As Christian relationships form, the family of God is strengthened.

The primary goals of Granger Community Church are to:

- Exalt Christ
- Evangelize The Lost
- Edify The Body Of Believers
- Extend Christ's Message To The World

Jesus said, *"I have come that you might have life, and have it more abundantly."* John 10:10

HISTORY

The "Granger Project" was initiated on February 10, 1986 when Mark and Sheila Beeson were commissioned by the United Methodist Church as "Missionaries" to pioneer the development of an innovative, dynamic, contemporary ministry in the Granger area. Supported by several area United Methodist Churches and a steering committee of talented clergy and laity the Beeson's moved to Granger on July 17, 1986. With no congregation, no parsonage and no church building they began to plant the seeds for this incredible vision.

SUPPORTING AREA UNITED METHODIST MINISTRIES

After organizing a rapidly growing bible study group the search began for a place which would serve as a Worship facility. General Cinema Corporation was constructing a six cinema complex in the Granger area to serve this rapidly expanding population. God opened the cinemas to His service and on December 7, 1986 the first Sunday Worship Celebration took place.

God continued to bless this ministry with dramatic growth. On December 6, 1987 a second Sunday Service was added to accommodate the increasing number of newcomers. In February of 1989 a Thursday night service was added to focus on prayer, worship and Bible study. Emphasis on children's ministry was increased with the creation of the Kingdom Kids program in 1989. Ministries have continued to expand and our Sunday Celebration Services are reaching the limits of our rented facilities.

MINISTRIES

Granger Community Church
United Methodist

We focus our ministries on God. God focused ministries reach lost people. To continue reaching lost people, we must have land and available facilities. Our next step is to buy land and build a building that will make our ministries better than ever.

SUNDAY CELEBRATION SERVICES
- Vocal, Drama, Multi-Media and Music teams combine with practical messages of God's truth to create dynamic, uplifting services.

KINGDOM KIDS CHILDREN'S MINISTRY
- Worship services specifically developed to share God's love with young children.

COMMUNITY *PLUS*
- Worship and Bible study is the focus of this mid-week worship service.

SMALL GROUP MINISTRIES
- Quarterly Small Groups
- Discipleship Groups
- Family Support Groups
- Service Groups

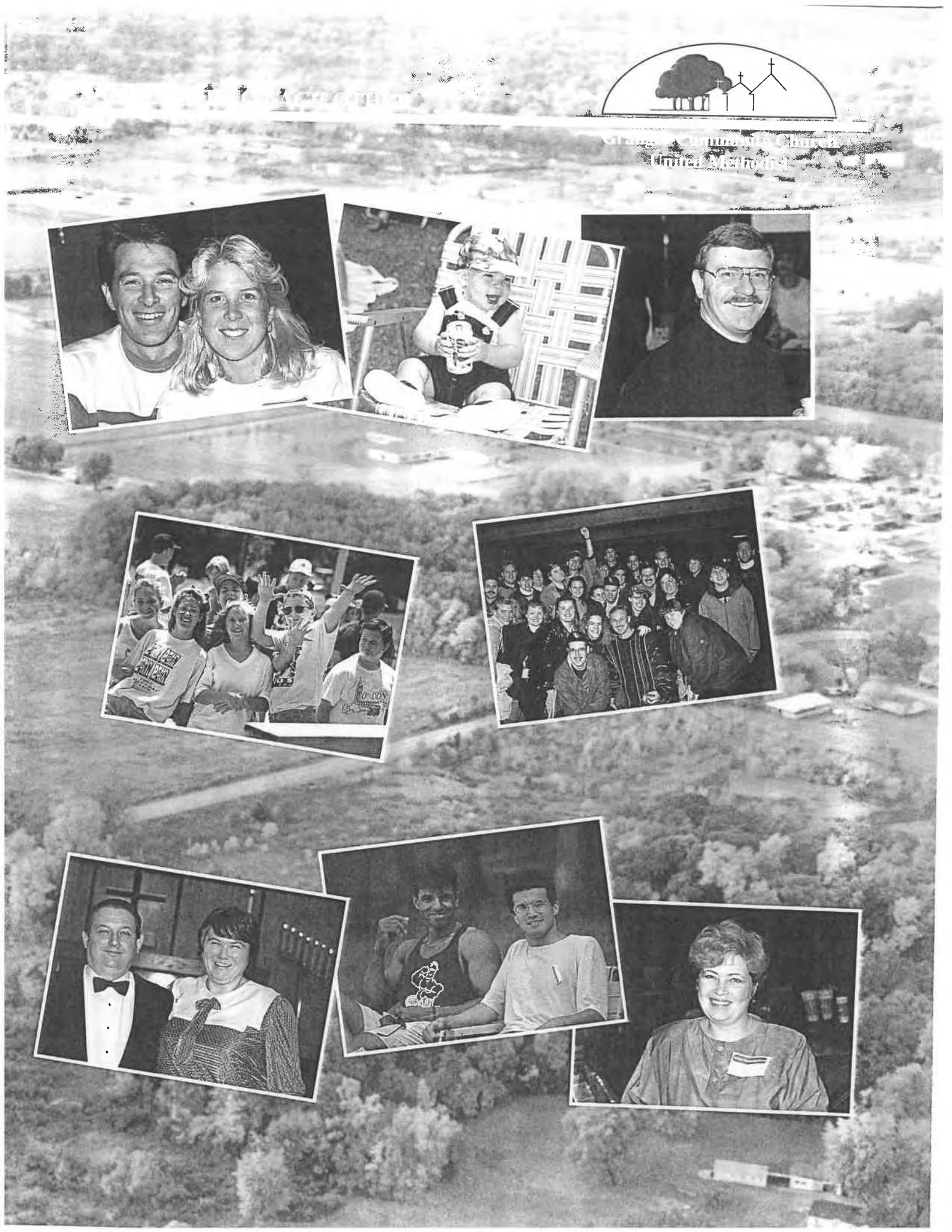
RETREATS & SEMINARS
- Many opportunities exist to participate in men's, women's, couple's and family retreats as well as Christian growth seminars.

YOUTH MINISTRIES
- Dynamic Jr. High and High School youth programs

MISSION SUPPORT
- GCC supports a wide range of Christian mission projects both on a local and global scale.

Jesus said..., ***"Therefore go and make disciples of all the nations baptizing them in the name of the Father and the Son and the Holy Spirit."***
Matthew 28:19

PENN



THE VISION

Granger Community Church's future is exciting and unlimited! Our growth experienced to date is but a fragment of our potential. We are limited only by our vision and commitment. God has created opportunity to reach thousands of people right here in the Michiana area, if we will only catch the vision and commit ourselves to the steps which God has placed before us.

Our ministry is becoming increasingly limited by the inability to obtain adequate rented facilities. To eliminate this barrier to effective "people-based" ministries new property and facilities are necessary.

The first step in this effort is to acquire the land where God would have us continue to grow His church. God has provided a beautiful parcel of land not far from our present cinema location. Over 30 acres have been secured bordering Cleveland and Cass Roads just east of Gumwood Road. This property will meet the needs of Granger Community Church for many years to come. Master Plans developed earlier this year clarify our needs. Our next step ensures that facilities we develop focus on supporting dynamic, growing "people ministries".

Construction of a large worship auditorium, children's ministry auditorium, lecture/multipurpose training rooms, nursery care facilities and office facilities are planned in a "ministry campus" environment.

It is anticipated that this building project will be segmented in multiple phases to accommodate the anticipated instrumental growth and corresponding need.

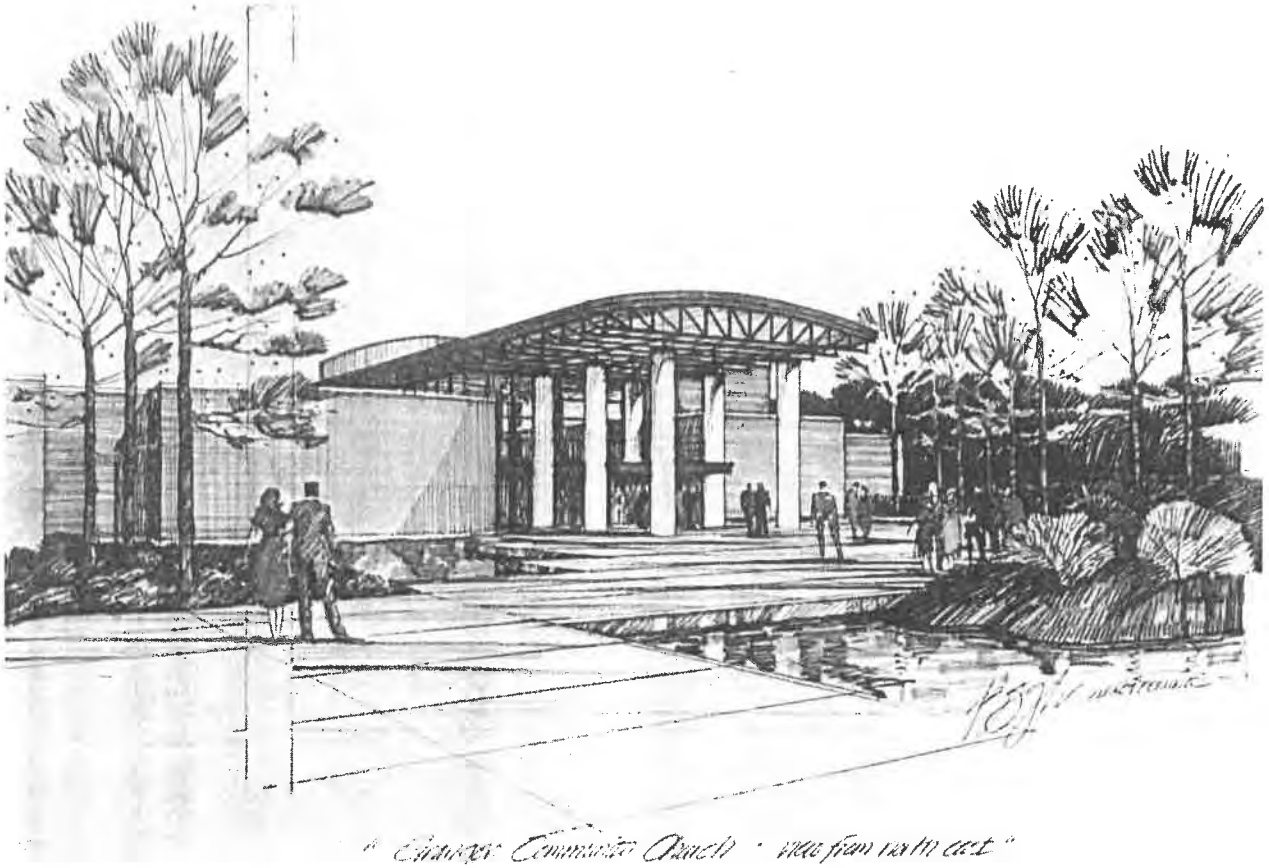


IMAGE OF HOW THE INITIAL PHASE BUILDING MAY APPEAR

Granger Community Church
United Methodist

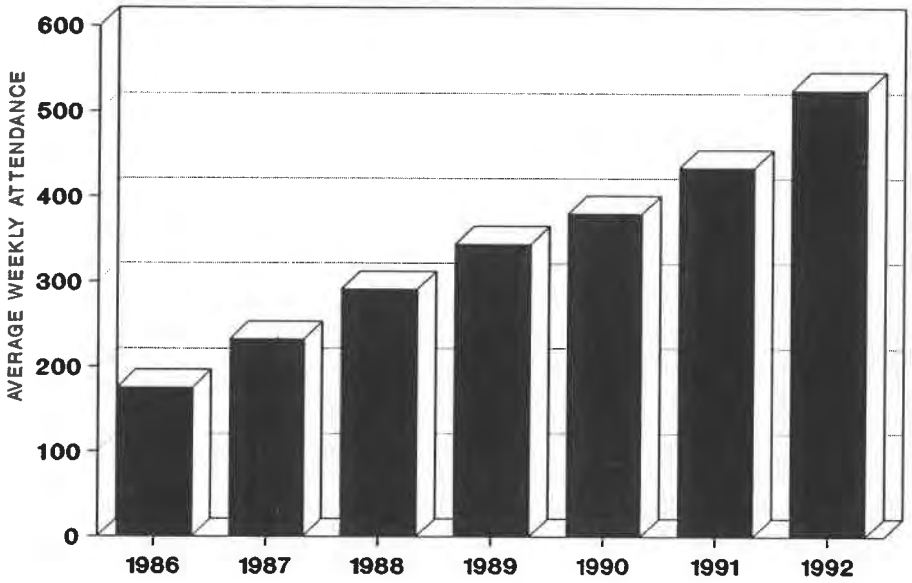
In planning the new facility careful consideration is being given to such things as parking and traffic flow patterns. It is anticipated that the new facilities will become a hub of activity related to spiritual growth, evangelism, leadership training, community outreach and community activities. The property surrounding the facility will utilize the natural beauty of the present topography with landscaping enhancements to emphasize a professional campus environment. Our objective is to develop a facility that will meet the spiritual, practical, fellowship, training and recreational needs of this rapidly growing congregation. Doing this with clear focus on Jesus Christ is imperative to our success.

The "Step By Step" program will provide sufficient funds to procure the church property, prepare the land and begin Phase #1 construction. As our growth continues additional campaigns will generate funds. Step by Step we will continue to pay the price to reach people.

Our faith in God, the vision of our leaders, our hard work, and our commitment has allowed Granger Community Church to grow and experience the blessings of God. Our "Steps" in financial commitment to this building program will provide the resources to move forward. Together we will participate in God's Great Commission, making disciples of all people.

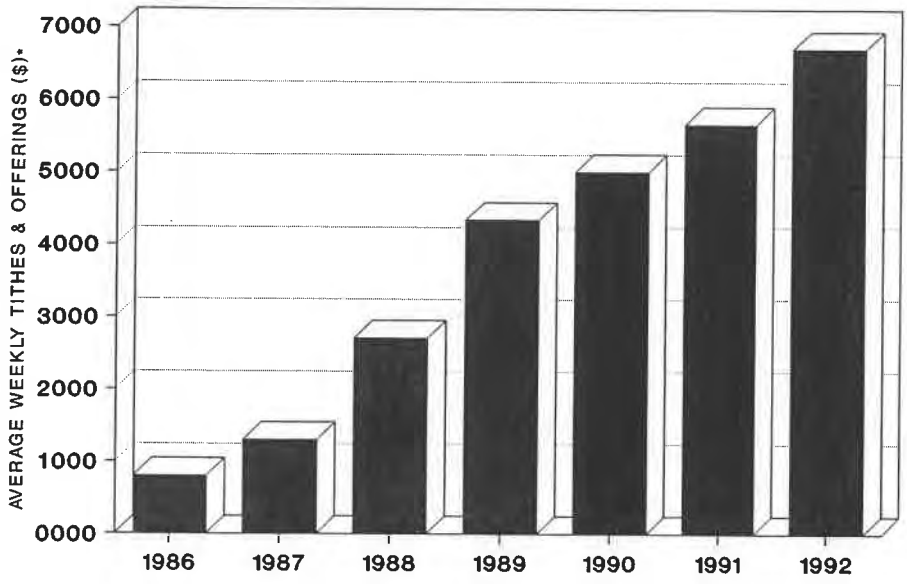
GOD'S BLESSING

AVERAGE WEEKLY ATTENDANCE



Growth Becoming Limited By Current Rented Facilities

AVERAGE WEEKLY TITHES & OFFERINGS

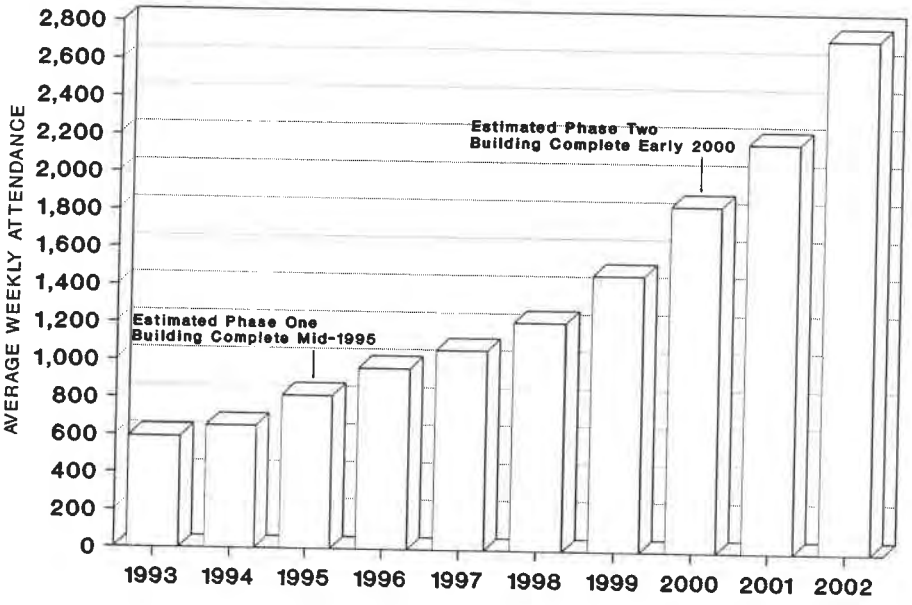


*Shown in "then-year" $

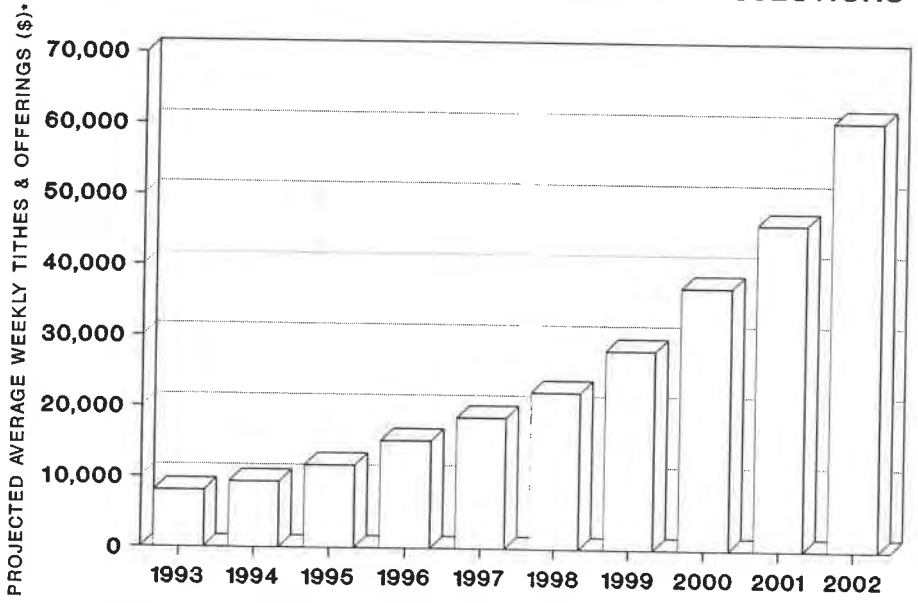
CONTINUED GROWTH IS GOD'S CHALLENGE

Granger Community Church
United Methodist

AVERAGE WEEKLY ATTENDANCE GROWTH PROJECTIONS



AVERAGE WEEKLY TITHES & OFFERING PROJECTIONS



*Calculated in "then year $" assuming a 5% annual inflation rate

MIRACLE GOAL — 1 Million Dollars

Not possible humanly speaking. Would require genuine sacrifice on the part of most.

FAITH GOAL — 750 Thousand Dollars

Will require genuine sacrifice by many of our people and would place us well beyond what many churches of similar size have accomplished.

CHALLENGE GOAL — 500 Thousand Dollars

What our church should be able to do when compared to other churches of similar size and circumstance with similar projects.

Typical Gift Schedule

Not Equal Giving... But Equal Sacrifice.

Given Weekly	Given Monthly	Given Annually	3-Year Total
$ 5	$ 21.67	$ 260	$ 780
8	34.57	416	1,248
10	43.33	520	1,560
15	65.00	780	2,340
20	86.67	1,040	3,120
25	108.33	1,300	3,900
30	130.00	1,560	4,680
40	173.33	2,080	6,420
50	216.67	2,600	7,800
60	260.00	3,120	9,360
75	325.00	3,900	11,700
100	433.33	5,200	15,600
300	1,299.00	15,600	46,800
500	2,166.67	26,000	78,000
1,000	4,333.33	52,000	156,000
2,000	8,666.67	104,000	312,000

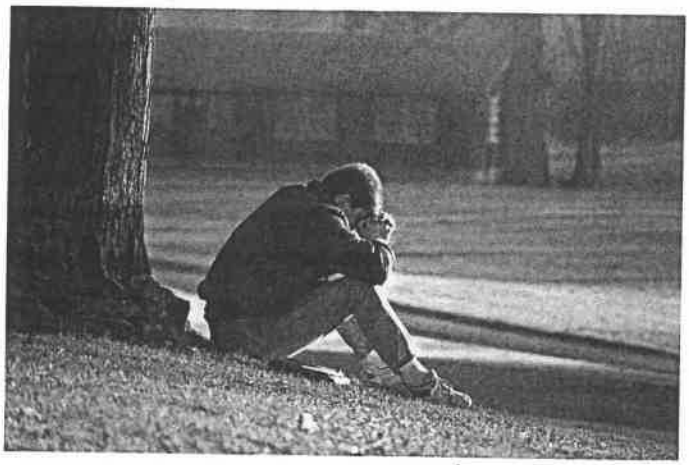
Granger Community Church
United Methodist

PRAY

By now you have probably begun to pray about what God would have you do. If not, ask the Lord for guidance as you begin to get involved in this program. This is one of the most important steps you will take in preparation for you response to the "Step By Step" program.

DISCUSS WITH FAMILY

Husbands and wives should discuss this matter and seek God's guidance together. For those with children, you may elect to make this a family time prayer, and come to a group decision. If you are single a close Christian friend or parents may offer good counsel. Above all focus on God's message to you.



DECIDE

Your decision to give, and how much to give, is strictly between you and the Lord. Make your pledge reasonable and yet one of sacrifice. King David decided not to offer anything to the Lord which cost him nothing (2 Samuel 24:24). Decide how much you feel God is calling you to give over the next three years.

COMMITMENT

Your commitment to your pledge is a commitment between you and God. The commitment card is a means by which you communicate your decision to the GCC's financial leaders. It can be filled out and returned at the banquet or dropped by the church office prior to December 11, 1992. Should unforeseen circumstances arise in your personal life, you may alter this commitment. However, it is the prayer and belief of this church body that God will bless you in such a way that you will be able to fulfill the commitment He has led you to make.

"For if the willingness is there the gift is acceptable according to what one has, not according to what he does not have."

II Corinthians 8:12

STEP BY STEP STEERING COMMITTEE

The following persons have accepted responsibility for the leadership of our 1992 Step By Step Campaign:

Campaign Directors
Alan & Mary Anne Mock, Directors
Dean & Sherri Goodwin, Co-directors

Ministry Emphasis Directors
Phil & Jan McMartin, Directors
Greg & Rhonda Lucas, Co-directors

Prayer Emphasis Directors
Chad & Tammy Kennedy, Directors
Howard & Jeanie Weidner, Co-directors
Carl & Diane Wittendorf, Co-directors

Campaign Secretary
Kathy Klinger

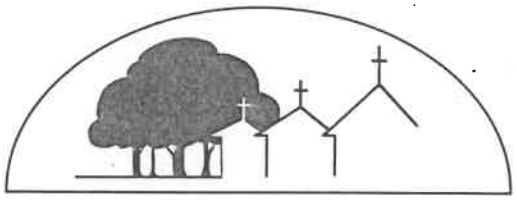
Promotion Directors
Ken & Cheryl Watterson, Directors
Roy & Karla Wirtz, Co-directors

Banquet Directors
Frank & Penny Aquila, Directors
Steve & Corky Stogdill, Co-directors
Deane & Linda Voss, Co-directors

Host-Hostess Directors
Garry & Linda Beckett, Directors
Joan Gindleberger, Co-director
Cheryl Milligan, Co-director

Advance Commitments Directors
Mike & Laura Meyer, Directors
Bob & Johnna Knobel, Co-directors

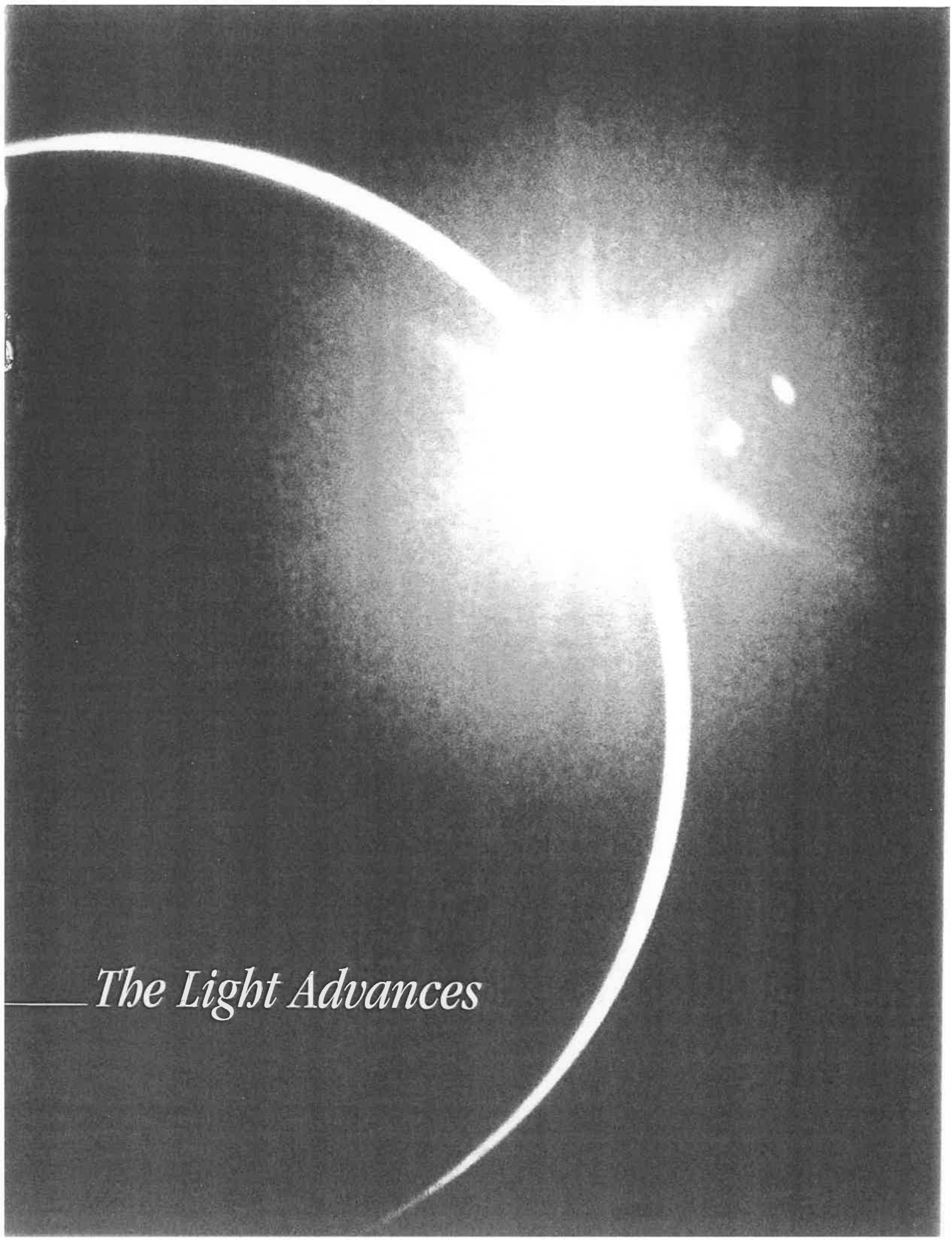
Follow-up Director
Dave Laughter, Director
Monty Gover, Co-directors



Not Equal Giving...But Equal Sacrifice

"... they gave as much as they were able, and even beyond their ability... pleaded with us for the privilege of sharing in this service... they gave themselves first to the Lord and then to us in keeping with God's will."

II Corinthians 8:3-5


The Light Advances

Mark and Sheila Beeson

ight increases vision.

At Granger Community Church we encourage all people to walk in God's light, step by step, together.

As you join others in God's light, everybody wins. In authentic Christ-centered community we:

Encourage one another

Care for one another

Strengthen one another

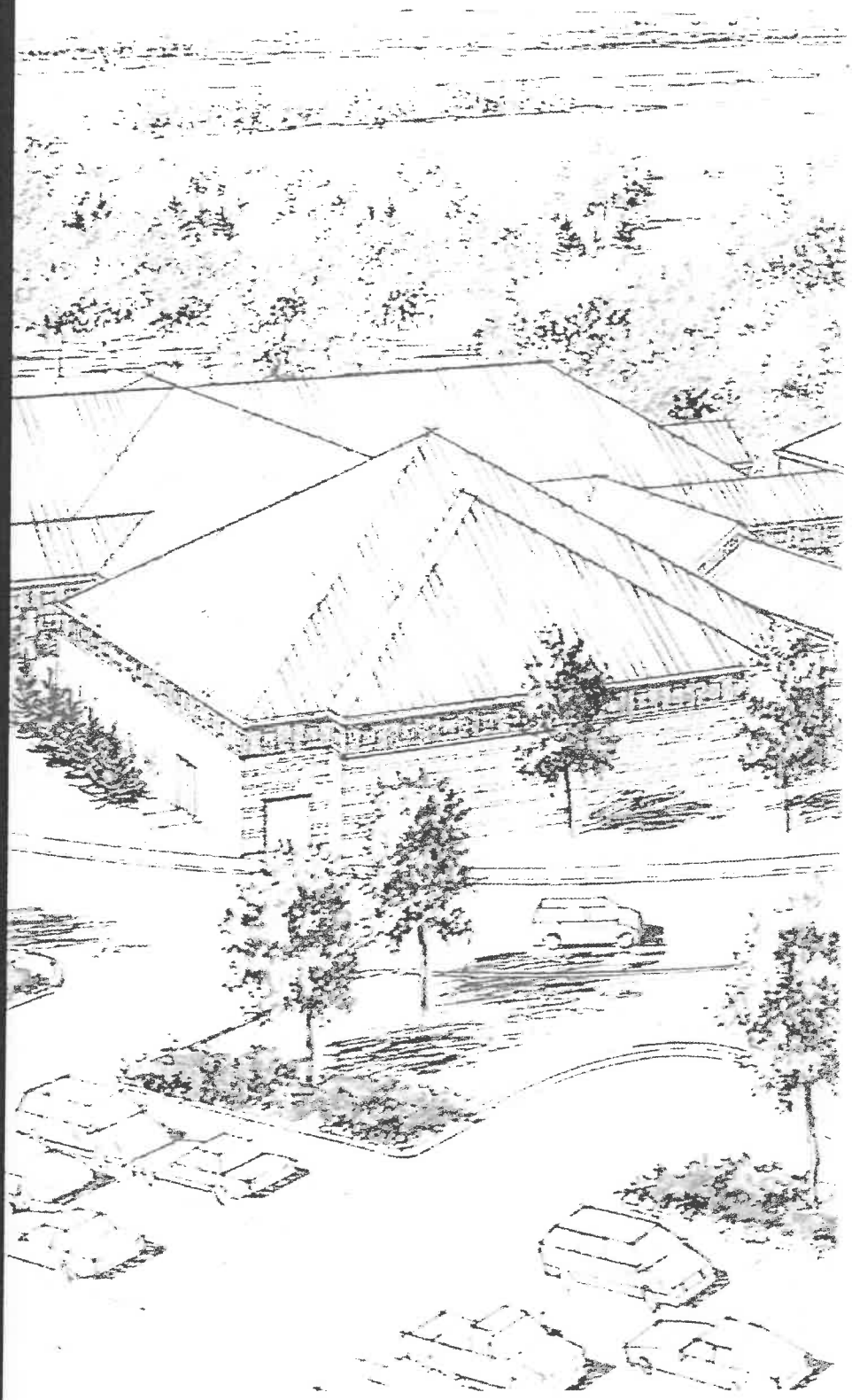
Support one another

The Light advances with the development of GCC's new ministry campus. *Jesus said, "Whoever follows me (step by step) will never walk in darkness, but will have the light of life."* Jesus is that Light!

Be an impact player. Your step of involvement means the Light advances. Your marriage, family, and friendships benefit through your commitment to step up to the plate and help *Possess the Land.*

Sheila and I invite you to take the step. Participate in this *"Possess the Land... Step by Step"* Campaign. You can offer a ray of light, a sign of hope. Be part of something that really matters. The cause is worth the cost.

Mark Beeson
Senior Pastor



Granger Community Church
Ministry Campus

Step 1 Project Update
December 1995

What Defines GCC?

"Excellence in contemporary communication means people can focus on what is being presented, instead of how it is being presented."

"At GCC, we simply ask people to take their next step."

We are sensitive to "seekers." At weekend services we don pressure people to sign anything, say anything, or give anything. W simply ask people to take their next step.

We use the Bible. It is our guide toward meaningful, abundar life. Positive, encouraging messages offer clear direction and counse from the Scriptures.

We communicate. Outstanding dramas, multi-media produc tions, and music characterize our typical weekend services. Excellenc in contemporary communication means people can focus on what i being presented, instead of how it is being presented.

We really care about your children. Our age-appropriat "Children's Church" service makes it possible for your kids to reall enjoy the weekend celebrations. They experience songs, puppets, dra mas, teaching in a large gathering, and care and nurture in thei small groups every service!

We actually like teenagers. Vast resources are allocated fo Youth Ministry— we have a full-time Youth Pastor who leads teen with incredible love and Christ-centered passion. Middle School an High School students enjoy specialized ministries that address thei needs through age-appropriate experiences of discipleship, friendshi and recreation. Our adult-led student ministries are incredible.

What is Unique About GCC?

"A team can outperform an individual, in the long run, every time."

"Around here, we understand that the real 'impact players' are the Small Group Leaders."

"Celebration takes place in large groups. Life transformation happens in small groups."

We have met in a theater since our inception. Weekend services in a theater have taught us that the "church" is not a building; the "church" is Christ-followers in authentic community.

We celebrate in large groups. We recognize that a large crowd fosters an expectation and momentum not often experienced in a small group. The "lift" people feel from our large group celebrations results from our "vertical" focus in worship.

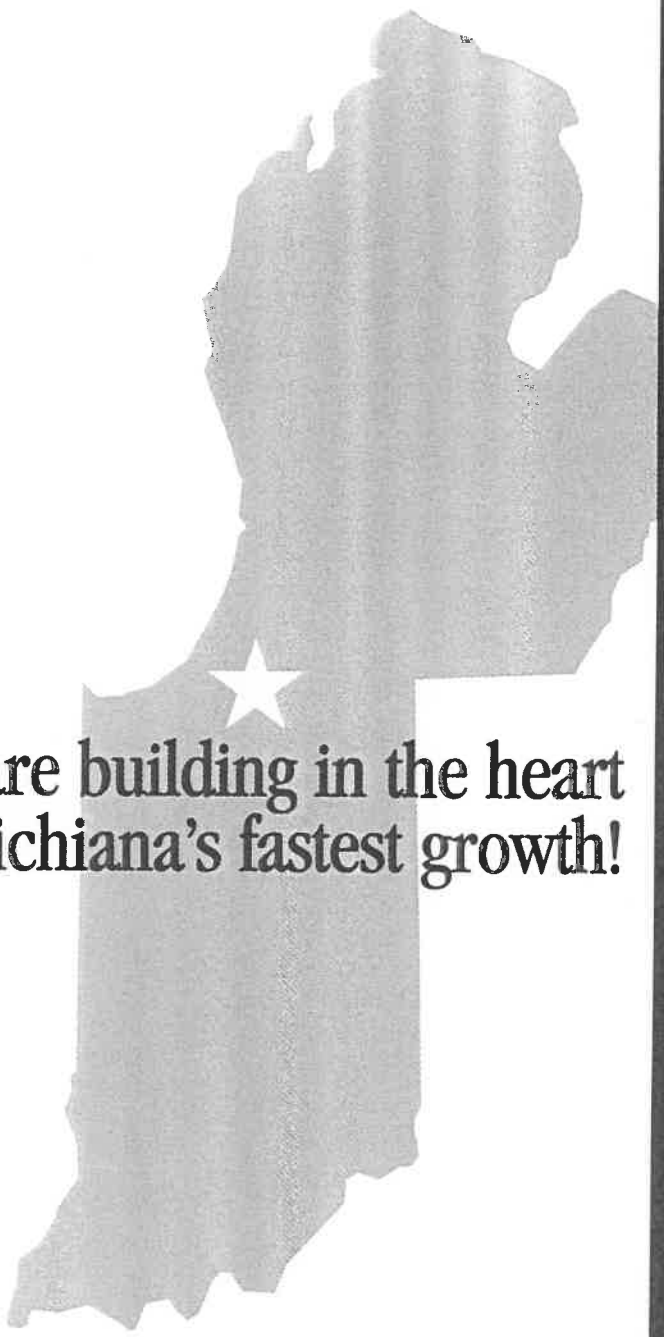
We care, nurture, and serve in small groups. Groups with no more than ten people can deal intimately with issues, concerns, and projects that large groups cannot. People don't get lost in the crowd, or buried under the tasks when they are valued participants of a small group. Mutual care among small group members means everyone receives primary care from someone, and nobody has to offer primary care to more than ten others.

Unpaid servants get to do the ministry. We don't hire people to do ministry at GCC. We hire people to lead and equip others for effective service. A team can outperform an individual, in the long run, every time. God has gifted the people of the church to serve and at GCC we appreciate the talents and dreams of God's people.

We are more committed to vision and values. We don't greet every new idea for ministry with the comment, "We've never done it that way before." In fact, we count "yes" votes so seriously that when we have a committed small group leader who has some people willing to step out in some new ministry, we do everything possible to support, equip, and encourage their next step. Vision is the glue that holds people together in Christ's service at GCC.

We value people in ministry, not meetings. While some may have felt "going to meetings" was most valued in a previous ministry experience, at GCC we try to limit our meetings to the bare minimum.

Small Group Leaders are highly valued in our ministry economy. Getting on a "board" or being "elected" to some responsibility is not the pinnacle of success for a Christ-follower at GCC. Around here, we understand that the real "impact players" are the Small Group Leaders. Remember, for every small group leader you'll count ten connected, involved, cared-for people.



We are building in the heart of Michiana's fastest growth!

Main Street has just crossed the 80/90 Toll Road. University Drive is now open to Main. Our 30-acre parcel (for which we paid $180,000) is appraised at $1,366,000.

We access two of Michiana's primary travel corridors. Just a half mile east of Main, our 30-acre campus is bordered by Cleveland Road to the north, and Cass Road to the south with 1,000' of frontage on both roads.

Our ministry campus is visible! In this location, people all over Michiana can easily locate us.

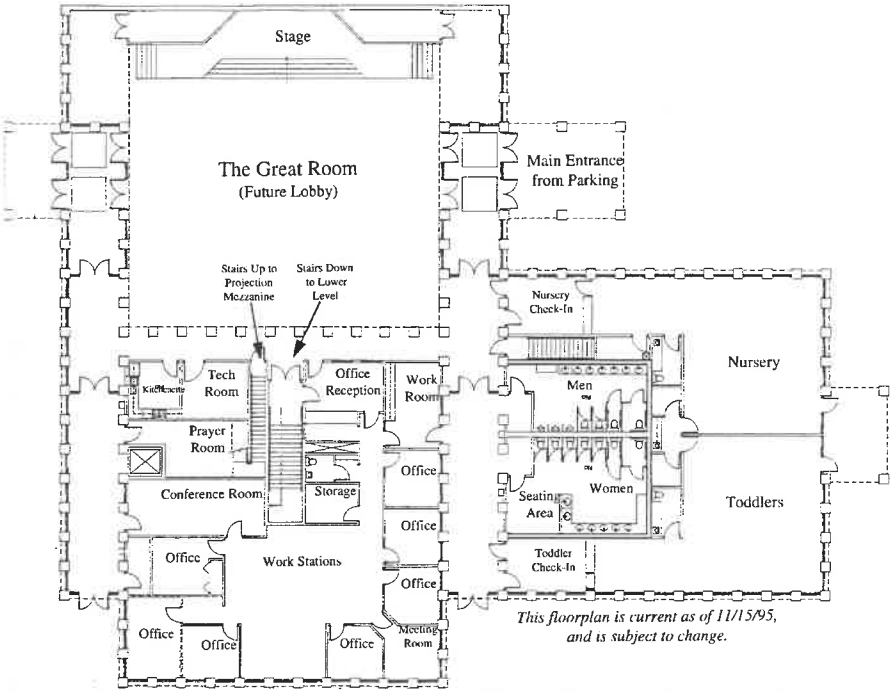
Step I Elements

The Great Room - Over 4,300 square feet of space that will be utilized for our celebration services, banquets, activities, and other church gatherings of up to 400 people at a time. When the auditorium is completed, this will serve as the lobby.

Prayer Room - A room dedicated solely for the purpose of individual prayer.

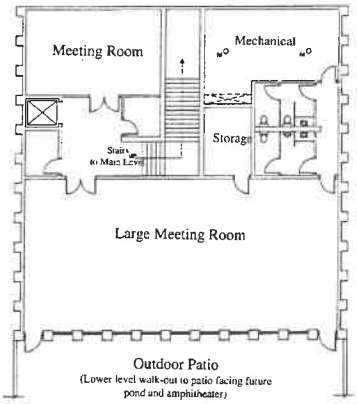
Administrative Offices - Adequate space for staff and volunteers to efficiently and professionally fulfill their roles. This would also include a work room, conference room, and small kitchen.

Main Level



This floorplan is current as of 11/15/95, and is subject to change.

Lower Level



Projection Mezzanine - A large room above and behind The Great Room that will allow for projecting slides and video onto the screen. Lighting control, special effects design, and audio/media production will all happen in this room.

Child Care Center - Large spaces for both infants and toddlers have been lovingly designed with your children in mind.

Lower Level - Two multi-purpose spaces in the lower level will provide training and meeting space for up to 230 people. These rooms could provide great space for our Young Explorers and Kingdom Kids, as well as for Bible studies and large group events such as Women-to-Women and youth activities.

Answers to Your Questions

Why are there no plans for traditional "Sunday School" rooms?

Living rooms are perfect small group settings. Though our facility will allow for large group functions, we believe that lives will be changed most often in the caring environment of a small group. Most of us are already paying for a "living room" in our home. Why spend more money to construct dozens of "adult education" rooms when we already have such rooms in our homes!

What ministry will take place in our first facility?

All activities and ministry for which we currently rent facilities can take place on our new campus. This includes all of our weekend Celebration Services taking place in The Great Room until the construction of the auditorium. Hundreds could also gather around tables for meals, seminars and training in this space that will eventually become the lobby to our first auditorium. Up to 230 people can meet for worship, study, lectures and celebration on the lower level. This facility will enable seven-day-a-week ministry space for large groups, as well as saving us tens of thousands of dollars in the rental of administrative offices and mid-week facilities.

Why build a prayer room?

Prayer is our priority. A room that is dedicated to prayer will be essential to our first step of construction. Individuals will be able to pray in this room, whenever they like, as often as they choose. We need such a room.

Why have we waited until our 10th year to build?

Construction is expensive and we are fiscally conservative. One key to our ministry success is the priority we place on people-development at GCC. Allocating our resources along GCC's critical growth path means hiring the staff that can lead us into our next steps. With our core staff in place, we can now begin construction, knowing that our expanding ministry is not in jeopardy.

When will we construct the Auditorium?

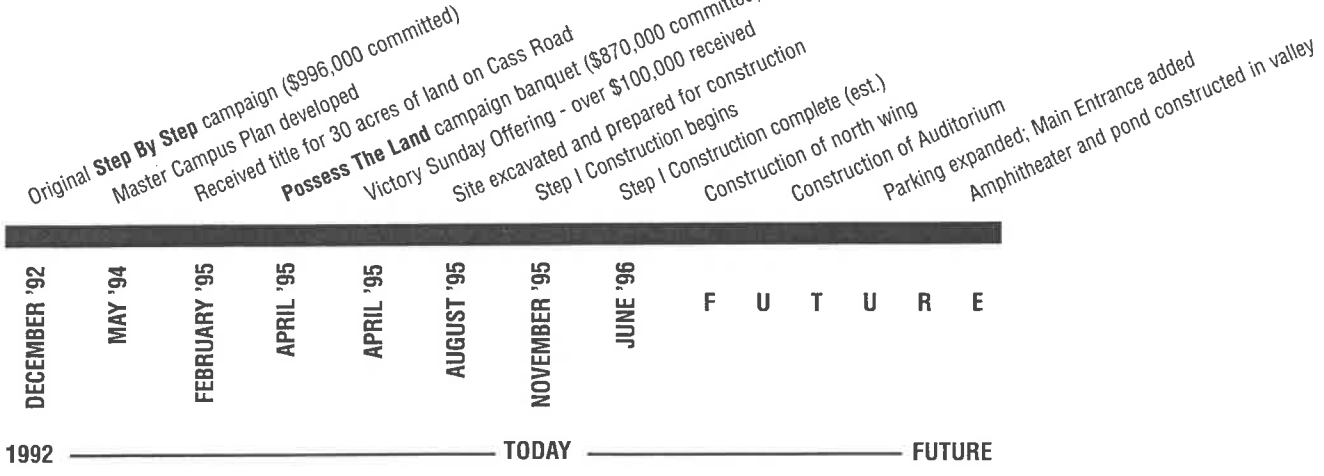
This is dependent largely upon our financial situation. We will continue our conservative philosophy regarding borrowing—we will not incur unmanageable debt. As ministry is increased and more individuals take steps in tithing and sacrificial giving, we will expand our facility with the next phase of construction.

What Is It Going to Cost?

Step I Approved Expenditures

Site Development, Utilities and Parking	$ 349,418
Design, Engineering, Professional Fees	198,469
Mechanical, Electrical, Fire Protection System	618,192
"Bricks and Mortar"	1,169,874
Furnishings (office equipment, window coverings, chairs, tables, cribs, audio, video, lighting, phones, etc.)	300,000
Loan & Interest Expenses	55,000
Contingency & Miscellaneous	118,500
Total Step I Costs	**$ 2,809,453**

PROJECT TIMELINE



We believe God asks us to offer Christ's love to 2000 people by 2000 AD.

Our Vision: Reach 2000 People by the Year 2000!

"The results of new building are undeniable. When you build, you must expect to double your attendance."

Dr. Michael Slaughter
Pastor of Ginghamsburg UMC.

In 1993 we were 505 in worship. Two services each weekend helped us grow. We accomplished our first year of Building Fund growth. Our Executive Pastor, Dennis Chaput, joined us. Our Pastor of Performing Arts, Roy Bronkema, came on board full-time, and Lynda Keese added her abilities to our leadership team as GCC's Office Manager and Mark Beeson's Administrative Assistant.

In 1994 we grew to 543 in worship. We added a full Children's Church service (called "Kingdom Kids") to the 9:00 AM Sunday schedule. Tim Stevens, Pastor of Ministry Development, joined our staff. Jodi Meyer was hired to serve as secretary.

In 1995 we will grow to 652 in worship. We'll add a third Celebration Service on the weekend to accomplish this (Saturday night may be the best option for this new outreach to Michiana). We will also break ground on our 30-acre campus. Beginning construction will create huge momentum in the community. We will pour much energy and focus into prioritizing Small Group Leader training and support.

In 1996 we will grow to 848 in worship. Three strong weekend services will enable this growth. *The completion of Step One* construction will mean a seven-day-a-week facility will be available to us...for the first time in GCC history! The development of Small Group Leaders will enable most people at GCC to be "in a group." Remember: 80 Small Group Leaders (caring for just ten people each) provide nurture and care to 800 people!

Year	Attendance	Small Groups	Other Elements
1995	652	40 Small Group Leaders 40 Apprentices 40 Assistants	Saturday Night Service Prioritize Small Group Leader training and support.
1996	848	80 Small Group Leaders 80 Apprentices 80 Assistants	All Services move into GCC's new facility.
1997	1,102	100 Small Group Leaders 100 Apprentices 100 Assistants	Continue engaging newcomers in the *Possess The Land* campaign.
1998	1,322	125 Small Group Leaders 125 Apprentices 125 Assistants	All weekend celebration services now in GCC's new auditorium! New 3-Year Campaign launched.
1999	1,718	200 Small Group Leaders 200 Apprentices 200 Assistants	Add service, bringing weekend Celebration Services to four. Two new program staff.
2000	2,061	250 Small Group Leaders 250 Apprentices 250 Assistants	Two additional youth staff. Cultural quest for spiritual truth as the millenium comes to an end.

Each year we will strategically take the steps to expand our care and offer God's love to more and more people. Why? Because lost people matter to God. Our Lord asks us to love people with His Love. We can. We will. These are the steps that will allow us to offer Christ's love to 2000 by 2000.

In 1997 we will grow to 1,102 in worship. *Unlimited growth through the commitment of GCC's Small Group Leaders will enable more people to be in GCC's Small Groups than we have in Celebration Services each week!* Our priority to develop Small Group Leaders will result in quality growth as we add a couple of hundred to the love and fellowship of Christ's church.

In 1998 we will grow to 1,322 in worship. We could break ground for the auditorium this year. Our first campus auditorium will enable expanded celebration services with hundreds of people gathered for each iteration of worship. We'll add one or two more individuals to our Program Staff in '98: perhaps a "Singles Pastor" and a "Children's Pastor" would be really helpful at this time. We will need them as we strive to reach out with Christ's love, addressing the unique needs of these groups. Our priority will continue to be the development of Small Group Leaders.

In 1999 we will grow to 1,718 in worship. A fourth weekend Celebration Service will open the doors of worship for another few hundred people. Because this is the first full year of ministry with our new auditorium, it will serve as a visible momentum builder in Michiana. New buildings attract new people...because they want to see what is going on! Our burgeoning core of Small Group Leaders will enfold, love and nurture the newcomers as they arrive. This will also be the first full year of ministry outreach through the "Singles Pastor," and the "Children's Pastor." Wow! What a year this can become!

In 2,000 we will grow to 2,061 in worship. A couple of part-time specialists will be hired to work under our "Youth Pastor," Rob Wegner; one will direct Middle School, one will direct Sr. High. Unlimited expansion of care and nurture through Small Groups will enable every ministry department at GCC to love people for Christ, without the limitations of a church building. GCC people will appreciate the total flexibility our ministry options will provide: options will be available for four outstanding worship services every weekend; options will be available for participation in the excitement of large groups of "Singles" and "Men" and "Women" and "Sr. High Students" and "Middle School Students" and "Children"; options will be available for Small Groups that meet in homes all across Michiana, every day of the week, at all hours of the day!

Additionally, we will see dramatic growth in the year 2000 because of the "end of the world" prophesies that will permeate our culture throughout '98 and '99. Spiritualists, mediums, and self-appointed religious gurus will create a climate in America, as the millennium comes to an end, that will make the Truth of God's love, revealed through His Son, Jesus Christ, a welcome relief and attractive shelter against the fears of false religion. We'll grow because we'll offer people the hope and life of Jesus, while the culture offers fear and doom through cataclysmic destruction.

Note: *This vision was developed and adopted by the Administrative Council in January 1995*

UPDATE

1995 3rd Quarter Attendance Averages 821

What are my next steps?

Pray

By now you have probably begun to pray about what God would have you do. If not, ask the Lord for guidance as you begin to get involved in this program. This is one of the most important steps you will take in preparation to personally *Possess the Land.*

Discuss With Family

Husbands and wives should discuss this matter and seek God's guidance together. For those with children, you may elect to make this a family time of prayer and come to a group decision. If you are single, a close Christian friend may offer good counsel. Above all, focus on God's message to you.

Decide

Your decision to give, and how much to give, is strictly between you and the Lord. Make your pledge reasonable, and yet one of sacrifice. King David decided not to offer anything to the Lord which cost him nothing (II Samuel 24:24). Decide how much you feel God is calling you to give over the next 27 months. *NOTE: We are asking for 27-month pledges so that they conclude at the same time as the 3-year pledges received in April 1995.*

Make a Commitment

Your pledge is a commitment between you and God. You will have opportunity to communicate your decision to the leadership of GCC on a "Commitment Card." These will be dispersed at the next *Possess the Land* dinner and will also be available from the church office at any time following the dinner. Should unforeseen circumstances arise in your personal life, you may alter this commitment. However, it is our prayer and belief that God will bless you in such a way that you will be able to fulfill the commitments He has led you to make.

Choose Your Method

You may choose to fulfill your pledge in whatever way is most convenient. This chart will help you to calculate the 27-month impact of your gift given weekly, monthly or yearly. You will be given a booklet of envelopes to assist you in tracking your contributions.

Asset pledges will also be accepted (such as property, insurance, stocks or jewelry)

Typical Gift Schedule

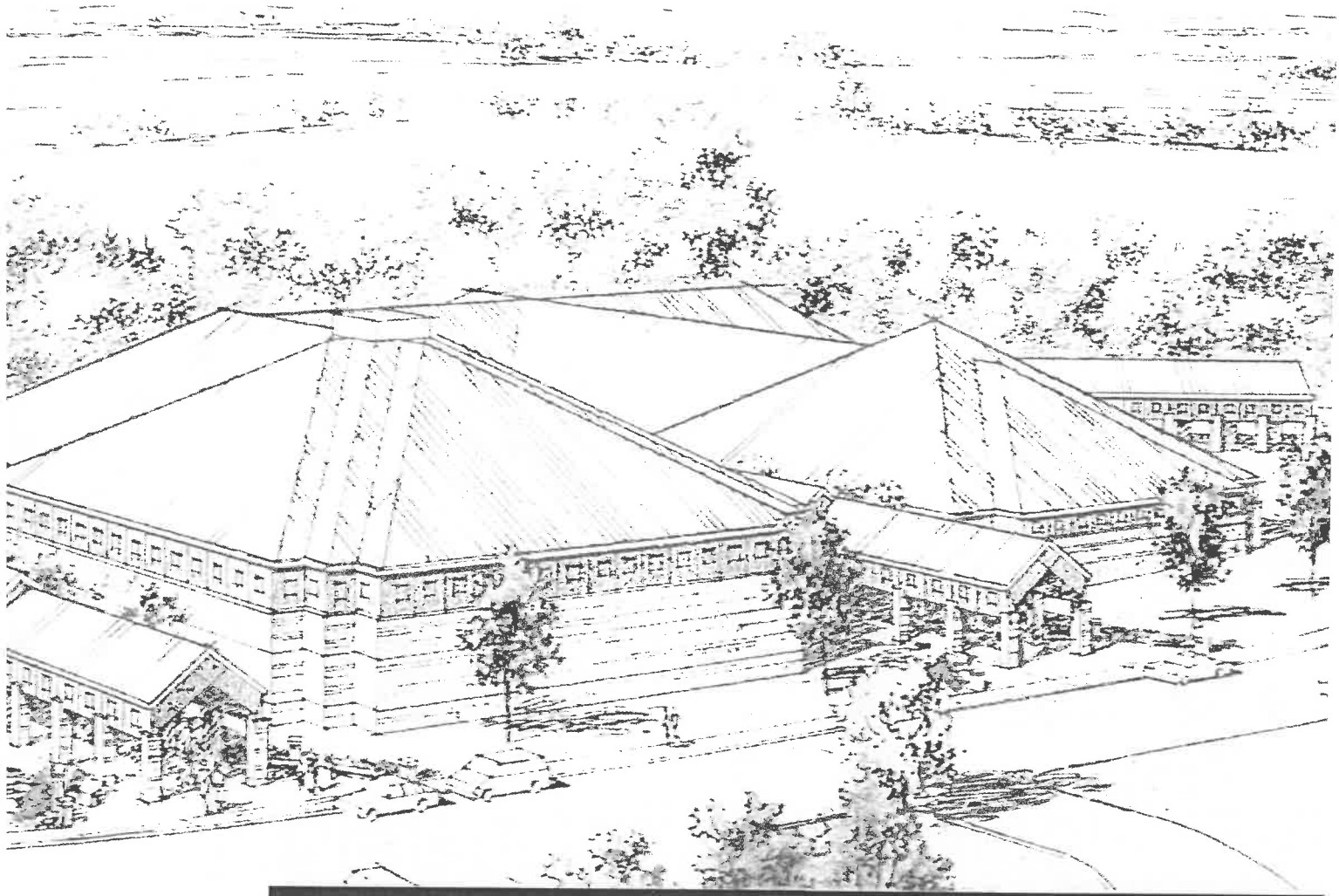
Not Equal Giving...But Equal Sacrifice

Given Weekly	Given Monthly	Given Annually	27-Month Total
$ 5	$ 21.67	$ 260.33	$ 585.00
8	34.67	416.52	936.00
10	43.33	520.65	1,170.00
15	65.00	780.98	1,755.00
20	86.67	1,041.30	2,340.00
25	108.33	1,301.63	2,925.00
30	130.00	1,561.95	3,510.00
40	173.33	2,082.60	4,680.00
50	216.67	2,603.25	5,850.00
60	260.00	3,123.90	7,020.00
75	325.00	3,904.88	8,775.00
100	433.33	5,206.50	11,700.00
200	866.67	10,413.00	23,400.00
300	1,300.00	15,619.50	35,100.00
500	2,166.67	26,032.50	58,500.00
1,000	4,333.33	52,065.00	117,000.00

Possess the Land...Step by Step

Granger Community Church
United Methodist

Together We Can Make a Difference in Michiana

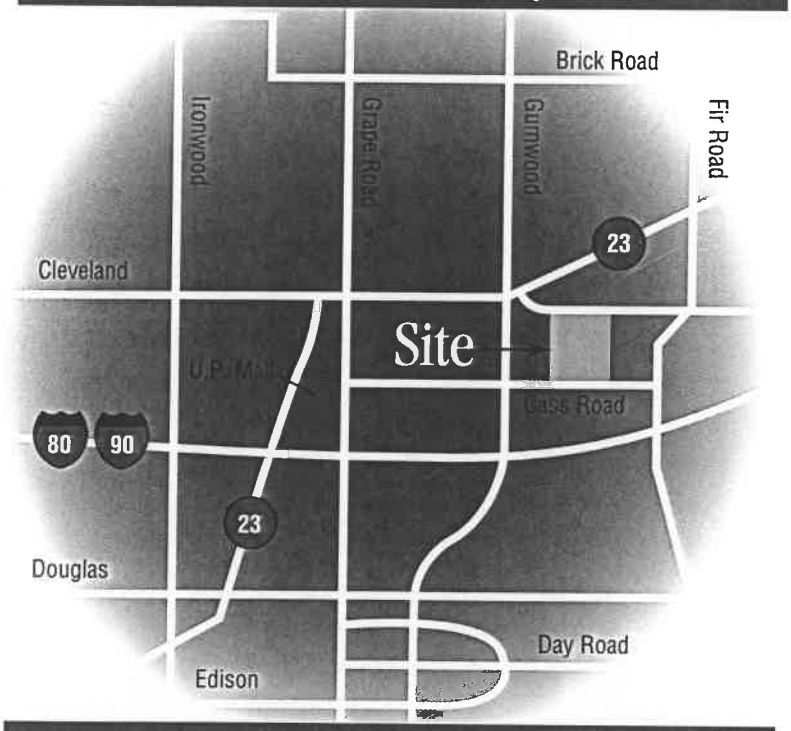


NOT EQUAL GIVING

BUT EQUAL SACRIFICE

our commitment to *"Possess the Land... Step by Step"* will reflect your prayerful decision to put God first in your finances, because Jesus is first in your heart!

Granger Community Church



Ministry Campus

Our new 30-acre ministry campus is located at the focal point of growth in Michiana. *Jesus said, "I am the Light of the world."* Right in the path of progress, GCC's ministries offer a ray of Light, a reflection of Hope!

Granger Community Church
United Methodist

Phone: (219) 277-2473 • Fax: (219) 277-7094

APPENDIX 7

GCC Small Group Leadership Training

The Seven Secrets to Successful Small Groups

A Handbook on *TEAM*-Oriented Ministry
at
Granger Community Church

Name: _____

Secret #1: PROGRAMS DON'T CHANGE LIVES, RELATIONSHIPS DO.

Crumbling Care Networks

- Our society's most fundamental care network, the extended family, is crumbling.
- People used to find community in their family, then their neighborhood, then their job/corporate world, and then the church.
- But the church is not often structured for care and support.
- Churches suffer from "clericalism" — a condition when someone offers ministry to more people than they can possibly care for.
- In reality, true primary care only happens when the ratio of care giver to recipient is ten to one or less.
- We need a philosophy of ministry which blesses and releases, empowers and encourages ordinary people to be extraordinary, supernaturally successful care givers.

Dropout Factor

- Programs do not assimilate newcomers.
- Nationally, 6 of 7 visitors and 1 of every 2 new members drop out.
- Assimilation only happens through relationships. People stay if they find a friend.
- Ministry is not so much about getting big (growing weekend services) . . .
  . . . as much as it is about getting small (growing small groups to incorporate newcomers.)

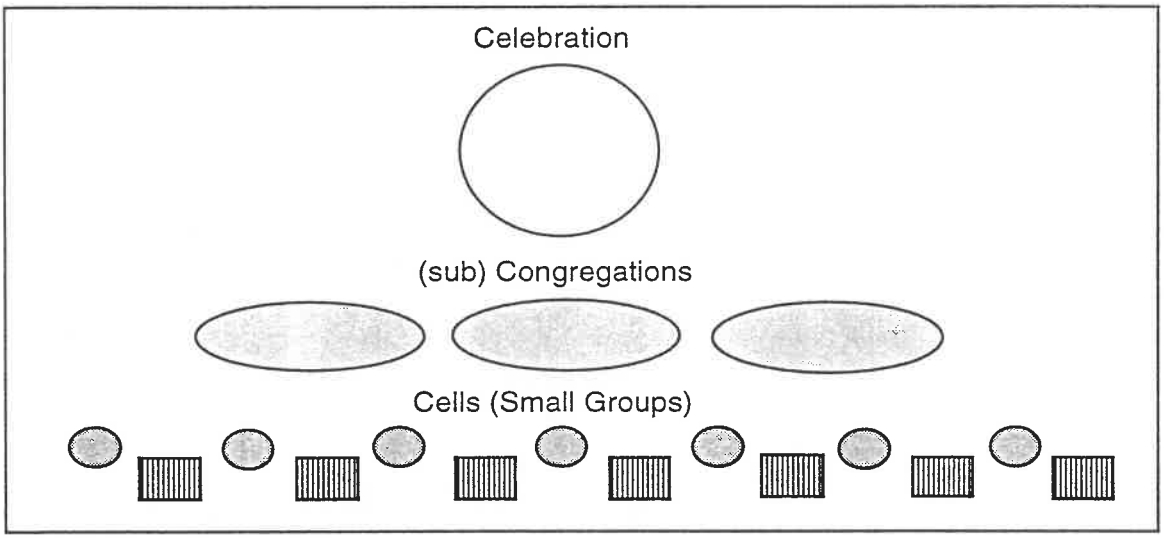
"Life change does not happen because of a program. Life change happens because of relationships . . . and the best place to build relationships is in small groups supported by a vital Celebration service in which to worship. "

Secret #2: TEAM PLAYERS ARE COMMITTED TO A *TEAM* PHILOSOPHY.

We are a growing church committed to:
1. A joyous corporate worship of God (Weekend celebration)
2. Small nurture groups and task teams.
3. The development of leadership for ministry.

The context in which we minister is characterized by the "3 C" gatherings:

- Celebration (all church gatherings such as Sunday morning worship)
- (sub) Congregation (gatherings of 17 or more such as large Bible studies)
- Cell or small group (gatherings of as few as 3 and as many as 16 with 7 being ideal)



Ours is a *TEAM*-oriented ministry in which *TEAM* stands for:

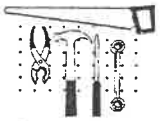
Training Leaders
Empowering People
Adoring God in Celebration
Multiplying Small Groups

Secret #3: EVERY SMALL GROUP HAS THE SAME COMPONENTS, BUT NOT EVERY SMALL GROUP IS THE SAME.

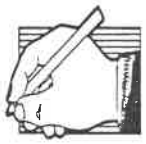
The Four Basic Components Of Every Small Group

WE WANT GROUP MEMBERS TO LOVE . . .
by providing an environment where genuine relationships can be developed and nurtured. In John 13:34-35, Jesus tells us, *"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."* Groups predominately oriented toward loving are known as **community groups.**

WE WANT GROUP MEMBERS TO LEARN . . .
by developing a greater understanding of the Bible and seeing God at work in their lives and the lives of others. Jesus tells us in Matthew 11:29, *"Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."* Groups predominately oriented toward learning are known as **learning groups.**



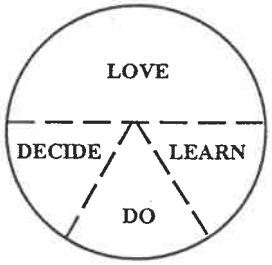
WE WANT GROUP MEMBERS TO DO . . .
by involving people in ministry and helping them discover how God created them to respond to Him through acts of service. James 2:17 tells us, *"Faith by itself, if it is not accompanied by action, is dead."* Groups predominately oriented toward serving are known as **service or task teams**.



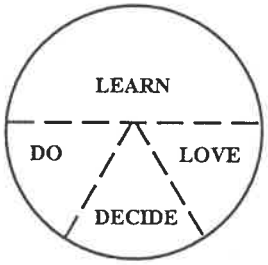
WE WANT GROUP MEMBERS TO DECIDE . . .
by planning and making decisions, with giving and receiving of input by all involved. This component is best illustrated in Acts 6:1-6 as the apostles chose seven from among the followers to serve the early church by distributing food daily to the widows. Groups predominately oriented toward planning and decision-making are known as **leadership teams.**

Each of the four major types of groups—community, learning, service/task, or leadership—emphasizes the four components of group life differently. In any particular meeting (in any kind of group), one of the components of group life mentioned could be emphasized above the other. Although every small group has the same components, not every small group is the same (as illustrated).

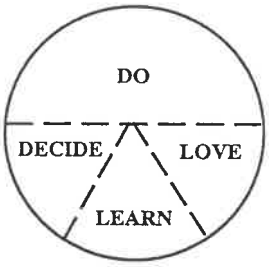
Couples Fellowship Group (Community)



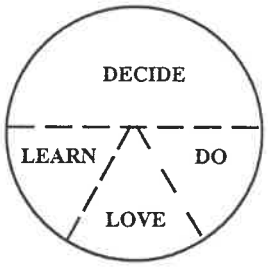
Bible Study Group (Learning)



Set-Up Team (Service or Task)



Finance Committee (Leadership)



Misconceptions To Be Avoided About The Different Types Of Small Groups

"Learning groups only care about finishing the curriculum—they aren't sensitive to the people in the group and what they might need."

Learning group leaders spend a great deal of time caring for their members. What's different is the care comes both inside and outside the group, so while the curriculum drives the meeting agenda, the leader personalizes care for the well-being of all members.

"Community groups don't produce 'disciples'—they're only about fellowship and 'touchy-feely' kinds of activities for new believers (or nonbelievers.)"

While learning groups have their own curriculum to help keep the 'target' of mature disciples clearly in focus, community group leaders are just as concerned for the spiritual growth of their members. The format is different, and people's spiritual level varies more in community groups—but both kinds of groups move people toward taking their "next step" with Jesus.

"Service teams don't care about spiritual growth—they're only interested in completing a task."

While its true the "DO" part of a service group is proportionately larger, that doesn't mean they don't have a community and growth "edge". The difference is a matter of degrees, not kind.

Secret #4: CONTRARY TO POPULAR OPINION, A SMALL GROUP CAN BE DESIGNED TO ACCOMMODATE EXPLOSIVE GROWTH WITH OPTIMUM CARE.

Christ-like people resist the urge to be selfish—they desire to include other unconnected people in such a way that they too may experience God's blessing. Small groups therefore must have a viable strategy for growth and reproduction so that someday everyone is connected in some kind of an identifiable relationship.

What follows are 15 small group characteristics which will help to accomplish explosive growth with optimum care:

1. Open to visitors is preferred to closed (after initial enrollment).
2. Rotating among two or three homes is preferred to meeting only in leader's home.
3. Developing leaders via apprentice system is preferred to no stated apprentice.
4. Continuous and ongoing groups are preferred to groups scheduled to terminate.
5. Letting leaders select their own meeting locations are preferred to having all groups meet at the church.
6. Self-determined meeting times are preferred to one official meeting day or time.
7. Lay led groups are preferred to staff led groups.
9. Time to share individual stories is preferred to curriculum-determined content only.
10. Leaders providing care and encouragement are preferred to leaders who only teach.
11. Team led (via leader, apprentice and host) is preferred to individual leader serving alone.
12. Recruitment on affinity basis (by group leaders and members) is preferred to assignment (by staff). Affinity is based on issues such as: similar personalities, life stage, hobbies, vocations, or backgrounds.
13. Focus on the unchurched is preferred to exclusive focus on churched people.
14. Leaders managed and coached are preferred to leaders independent, unencouraged and unsupervised.
15. Smaller group size (approximately 10) is preferred to larger group size.

Birthing New Groups

Our *TEAM* philosophy emphasizes "multiplying small groups" in order to multiply ministry. This "multiplication" process best occurs in the context of an existing small group "birthing" a new group. Birthing a new group is a process which typically unfolds over a period of time in the following stages:

1. From the beginning, birthing a new group is anticipated and discussed.

2. With at least seven members, the leader and apprentice begin breaking into subgroups for a portion of the meeting time (perhaps for prayer or discussion). Over time it will become apparent which members have natural affinities and those members can then be assigned to the same subgroup.

3. After the 12th month, freeze the membership of the subgroups and begin anticipating the birth of a new group (which still may be weeks or months away). Birthing should definitely happen before the group size reaches 17. Identify and recruit new apprentices for both emerging leaders.

4. Celebrate birth by anticipating the birth, intentionally sharing appreciation and affirmation with members, and by appointing a time and place to say good-bye.

5. Allow for a time of separation, grieving, and bonding. Also allow for a reunion of all groups in the family.

6. Start talking about birthing as soon as you begin meeting in a new location.

The birth cycle for a small group to birth its first child is approximately 18-24 months. The succeeding births may only take 12-16 months. Birthing can occur when:

1. The apprentice is sent out,
2. The apprentice remains and the leader is sent out, or
3. An entirely new leadership nucleus is commissioned.

Protecting "The Core"

Some groups may have two or three members who form a **core or family unit.** Their affinity is extremely close and will defy being split by new group birthing. Core groups may never split although they should continue to encourage the birthing process. However, the leader and apprentice cannot both be in a core together or the birthing process will be at risk.

Secret #5: A GOOD GROUP NEEDS GOOD BIBLICAL LEADERSHIP.

Every small group needs leadership. The concept of "leaderless groups" is not valid.

Biblical leadership is the task of leading God's people into mutual ministry with one another for the purpose of building up the body of Christ and reaching out to the world around us. Eph. 4:11-13 *"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."*

Leadership is not lordship. Lordship is the holding and exercising of ultimate authority. Healthy group leadership defers lordship to God.

Good group leaders are God-centered and group empowering.

"Biblical leadership has more to do with your depth of character than your competence. People know the difference. Be a leader of character before a leader of competence. Competence will come as you develop your skills, but character is a matter of your heart. In the end, God will reward those that finished well because of the depth of their character, not the size of their group." (Willow Creek Leadership Handbook)

Qualifications of Biblical leadership:

Christ Follower - **Having a passion for Christ**
Our goal as believers is to become complete in Christ (Col. 1:28). Though a leader is not expected to be perfect, one is to be mature (Eph. 4:13). Here are some areas in which to grow in ministry:

- Turn from sin in your life (I John 1:9; Rom. 6:6)
- Spend time in God's word and in prayer (Col. 3:16; I Peter 2:2)
- Be filled with the Spirit and let the Spirit control you (Rom. 7:6; Eph. 5:18)
- Use your gifts in ministry (Rom. 12:3-8; I Peter 4:10-11)
- Learn to persevere in adversity (Rom. 5:3-5; Phil. 1:29; I Peter 4:12-14)

Character - **Paying attention to the Heart**
Depth of character is a matter of becoming more like Christ and less like the world. It also refers to the spiritual qualities or characteristics listed in the passages below:

- Being transformed into the image of Christ instead of conformed to the world (Rom. 8:28-30; 12:1-2; Phil. 1:9-10)
- Developing a character worthy of leadership (I Thess. 1:3; I Tim. 1:5; 3:1-15; 6:11; Titus 1:5-9)

Calling - **Called to shepherd God's people**
Leaders have a heart for being care-givers. They see others with compassion as Christ saw them in Matt. 9:36-38 - distressed and downcast and in need of a good shepherd who will protect them and provide nurturing care for them. Deep in their hearts leaders are convicted about the need to do ministry and use their gifts to shepherd others. (Phil. 1:8; I Thess. 2:7,8; I Peter 5:1-4)

Competence - **Able to lead and guide a group**
Leaders set direction, keeping the group focused and guided toward its purpose. Leaders also take the time to develop the skills they need to effectively facilitate a small group. (Matt. 4:19; 9:36-38; Acts 6:1-7)

Compatibility - **Having the temperament and passion for leadership**
Leaders lead well because it is part of the way the Holy Spirit has designed them. Their "design" is compatible with the ministry to which they are called and with the people with whom they must work. Teamwork in leadership is essential. Using spiritual gifts to lead alongside others is the Kingdom design for ministry. (Acts 6:2; Rom. 12:8; Heb. 13:7,17)

Commitment - **Doing what it takes**
Spirit-led leaders are committed to the vision of the ministry, to Christ, to their calling and to helping develop the members of their groups. They realize leadership requires commitment, not convenience. Leaders are committed to seeing people grow in Christ and to reaching new people for Christ as they are able. (Matt. 28:18-20; Rom. 16:3-4; II Tim. 2:2)

Secret #6: NEVER DO MINISTRY ALONE.

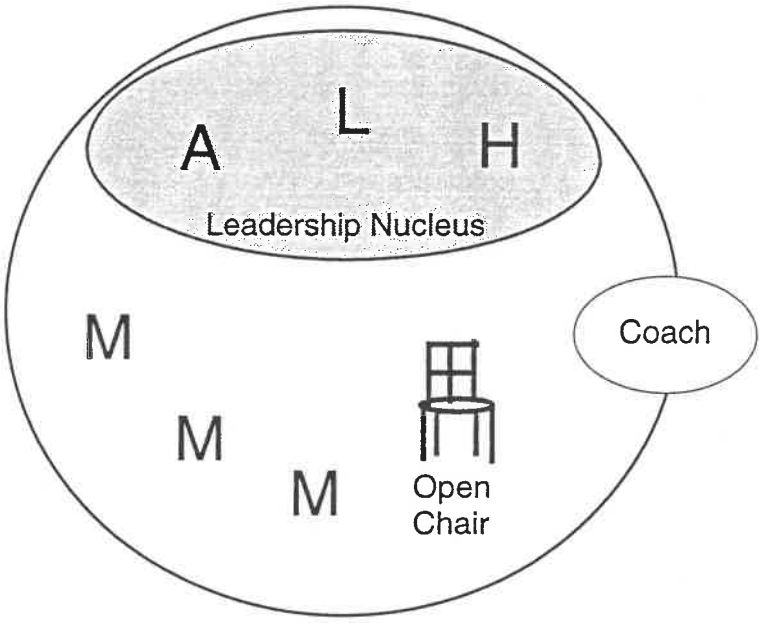
In Exodus 18:17-27, Moses was spending the entire day providing pastoral care to the people of Israel until his father-in-law pointed out his problem. Jethro advised Moses that his span of care was far too great. It was an overwhelming burden for Moses and it did not adequately meet the needs of the people. Jethro recommended that leaders be placed over the people in such a way that the span of care would be greatly reduced allowing Moses to deal with only those issues which could not be resolved at a lower level.

We also hold that ministry (particularly pastoral care) can and should be accomplished at the lowest possible level and that no ministry should occur in a large setting which can be accomplished in a small group setting. This philosophy creates the smallest possible span of care.

GCC advocates a simple, straightforward approach to equipping its leadership for ministry: "Never do ministry alone!"

Model	**I do it and model it**
Mentor	**I do it and you are with me**
Monitor	**You do it and I am with you**
Motivate	**You do it**
Multiply	**You do it and someone is with you**

Small group leadership is caught, not taught.



TEAM ministry happens at various levels through different people filling distinct roles.

Member (M): As a small group member relationships begin forming and lives begin to change as people take their "next step" in response to the love of Jesus.

Leader (L): A small group leader has the facilitating skills to manage a group of 10 and sets the agenda for the group.

Apprentice (A):	The apprentice is a "leader in training" who actively recruits new members for the group, and as the group grows, assumes leadership as a new group is birthed.
Host (H):	The host brings the right combination of warmth and hospitality, such as overseeing the coffee, snacks and location logistics.
Coach (C):	The coach provides resources, training and support for up to five small group leaders and serves to connect the small group ministries to the staff.
Staff (S):	Staff provide resources and support for up to ten coaches and facilitate the network which links all groups and programs together.

Secret #7: THE BEST LEADERS ARE SERVANT-LEADERS.

A leader leads by serving.
- Serves God by helping others.
- Fulfilled by performing the task itself.

A servant serves by leading.
- Serves God by equipping others.
- Fulfilled by enabling people to do ministry.

By far the most challenging model of leadership in the Bible is Jesus Christ. Jesus said "Follow Me" (Matt. 4:19), expecting men and women to abandon self-centered life-styles and follow him. What caused people to follow after Christ? Two things: his vision (Matt. 28:18-20) and his example.

Leaders are shepherds who have a vision and a plan to appropriately care for and lead people. And like Jesus, true servant-leaders not only have a vision, but embody the vision by becoming an example. Just as Jesus modeled to the apostles by washing their feet (John 13:4-5), so too servant-leaders are to serve those they are leading; no task is "beneath" a leader.

What Does It Take To Be A Small Group Leader?

A COMMITMENT TO:

God	• As evidenced by an authentic growing relationship to Christ
Prayer	• As evidenced by a willingness to pray for the members in the group and those who might need to be in the group
GCC	• As evidenced by being a member of the GCC Ministry Team.
Vision	• As evidenced by leading a growing group that connects people to God, each other, and GCC through mutual ministry.
Skill Development	• As evidenced by participation in leadership training and development events.
Supervision	• As evidenced by a willingness to receive ministry from a coach and provide written information to staff as required.
Encouragement	• As evidenced by being in a "huddle" with other leaders and a coach.

The Role of the Member, Apprentice, Host and Coach

A Member's commitment to the small group includes to:

1. Attend small group meetings and encourage those present.
2. Experiment to discover spiritual gifts.
3. Bring friends and seekers.
4. Share in hospitality and childcare arrangements from time to time, as needed.

An Apprentice is "in training" for a leadership position. In contrast to an "assistant" who may permanently offer help to a group leader. . . an "apprentice" desires to become a group leader.

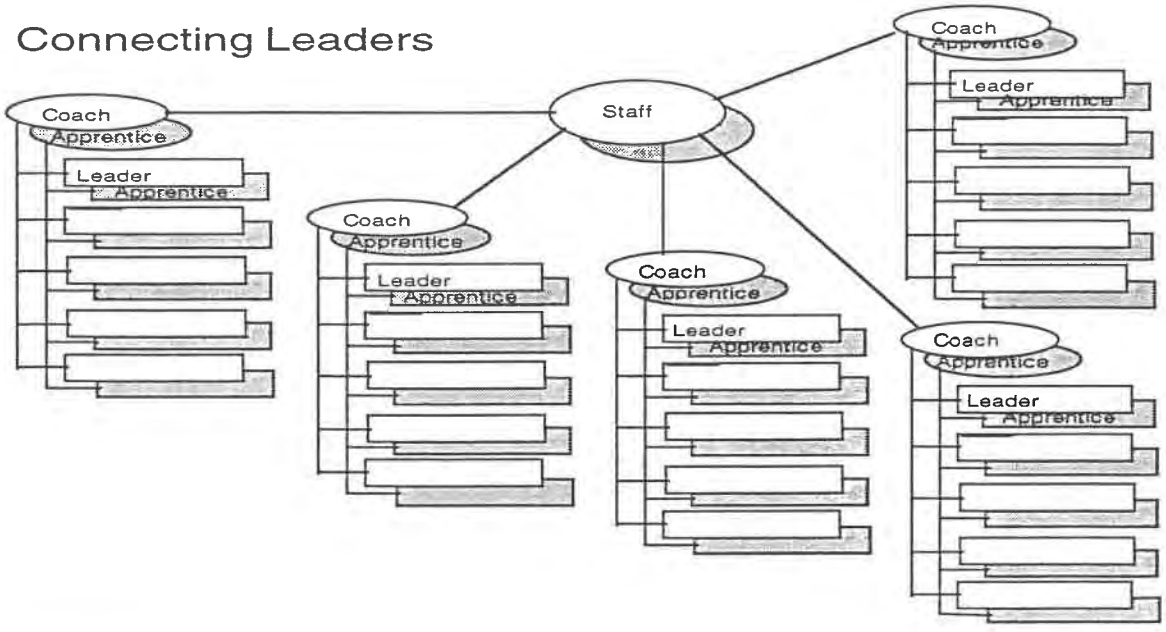
1. At the small group level, an apprentice leader actively recruits new members for the group, and as the group grows, assumes leadership as a new group is birthed.
2. At the coaching level, an apprentice coach is in training to eventually coach a group of leaders.
3. It is important to emphasize that the apprentice is NOT an "assistant." This would imply that the apprentice only assists a leader. This mindset hinders the *TEAM* philosophy which encourages us to train leaders, empower people and multiply small groups. The principle "Never do ministry alone" compels us to always be training another to replace us or to serve in a similar leadership capacity as ministry needs grow.

A Host is responsible for:

1. Arranging a suitable location for the small group with sufficient seating for the group including the "open chair."
2. Helps establish the atmosphere by providing simple refreshments (coffee, tea or water is sufficient.)
3. Removes as many distractions as possible (children, pets, and televisions are just too tempting.)
4. Models being an attentive, supportive member of the group

A Coach is an experienced small group leader who provides resources, training, and support for up to 5 small group leaders and serves to connect the small group ministries to the staff. The Coach's responsibilities to groups under their direction and to GCC include to:

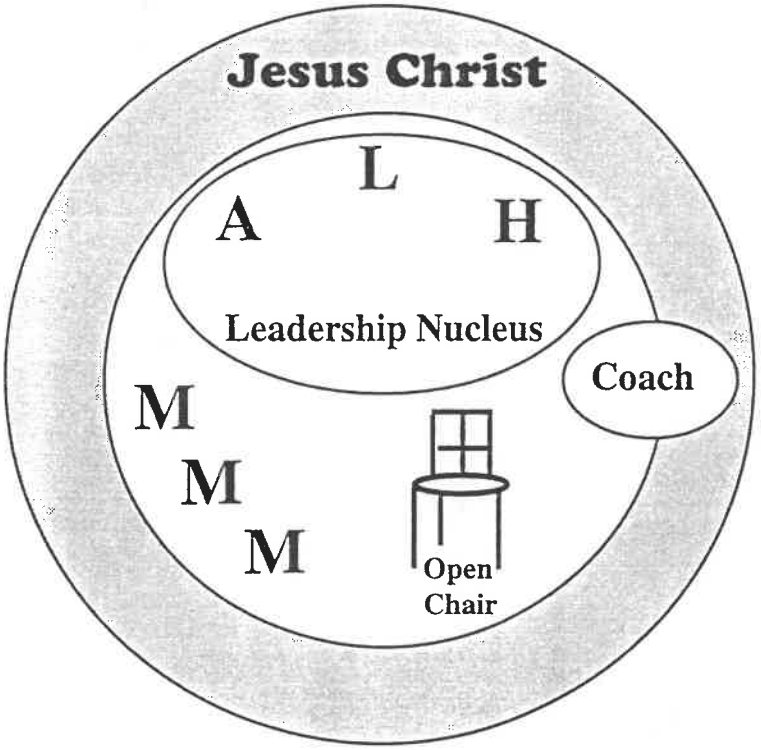
1. Communicate and build trusting relationships with leaders on a regular basis (preferably at least once a week by phone or in person).
2. Conduct a "huddle" with small group leaders at least once every month for reporting, story-telling, problem-solving, prayer and celebration.
3. Assist in conflict resolution within a group when necessary.
4. Monitor the span of care in small groups. Groups should have no fewer than four, no more than ten (unless the group is preparing to birth).
5. Work closely with staff to provide lines of communication and support for the small group leader.



The Bonus Secret: "CHRIST-POWERED" MINISTRY CLEARLY OUT-PERFORMS HUMAN-POWERED MINISTRY!

It is possible to "do church" and even grow small groups without much if any help from our Head-Jesus Christ. Many small groups can fall in to this trap, and hardly notice. With the best of intentions they proclaim a sound biblical message, care for their own and keep organized--but they do so without much if any help from the Head of the Church, Jesus.

In the ideal small group, Jesus is the Message and the Messenger, the Counselor, the Helper, the Healer, the CEO, the President, and Commander. He is alive, present, active and through prayer, often consulted for direction and decisions.



The subtle danger in any small group is to miss the constant communion, inspiration, and direction from Jesus. We must regularly administer a "reality check" by asking ourselves: "Where is Jesus--really, not theoretically--in relationship to my small group? Is He the unseen Leader of our discussion? Is He the unseen teacher? Is He the unseen Counselor as we seek to help others? Or are we serving Him in our own strength, in reality leaving Him just outside our small group ministry?